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Magazine for the Christian Home

Hearthstone

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- **John Marshall and His Wife - Mollie Somerville**
- **Make Sunday the Happiest Day - Frank T. Hoadley**

SEPTEMBER, 1955 - 25c

The *Magazine for the Christian Home* Hearthstone

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Let's Keep Those Smiles

The two small children in our cover picture seem to be very happy about turning to school after summer vacation. Probably, they go to one of the ultra-modern schools where learning is a happy experience. Not all of the children in the United States are so fortunate, however. Many go to overcrowded, poorly lighted schools where making learning the three R's is an onerous task instead of a pleasure.

Let's all make an effort to see that all children attend modern, well-equipped and roomy schools. We would like to see those cover smiles on the faces of all our school children.

What's Here? Apropos for the month of September is Frances Feazel's article, "Meet Johnny's Teacher," which parents with bairns of any age should read.

You teen-agers are in for a real treat this month if you read the article written especially for you. It's called "Sound in Body," produced from the facile pen of a gal whose teen years aren't too far behind. "Sound in Body" stresses the importance of taking care of your health—a serious topic which has been artfully spiced with scintillating wit. You'll enjoy the clever drawings by John Steiger, too.

Many church people are unconsciously inconsiderate of their minister and his family. Carolyn P. Blackwood has interviewed numerous ministers and their wives who have divulged their complaints toward members of their congregation. "Let Them Live Their Own Lives" is a very revealing article, and one which all church people read.

It's a rare husband who would get up in the middle of the night to go out doors and silence a mooring cow which was disturbing his wife. Chief Justice John Marshall did this and many other thoughtful things for the woman whom he was devoted for nearly fifty years. You'll enjoy the biography of John Marshall and his wife, which we have for you in this issue of *Hearthstone*. Those familiar with the tender love story of Elizabeth Barrett and Robert Browning will find John and Mary Marshall's love story very similar.

We think that our fiction for this month is excellent. "Always Remember" is the story of a girl who discovers the wonder of growing up.

What's Coming? Our next month's *Hearthstone* will be a special family worship issue. Whether you already have family worship in your home or are interested in starting family worship, you'll find excellent articles geared to your needs.

Be seeing you.
S. H.

THE WORLD

British Churches Push Interracial Program

London, England—A pledge to promote cooperation among members of various races in Britain, Africa, and elsewhere was made by the British Council of Churches. The delegates met after receiving a statement from the Council's international department on critical situations in Africa. The statement said there was an urgent need for developing Christian friendship in areas where different races live side by side.

The Council called for a "fresh outpouring of service" by its members to aid African churches. It urged increased support for the programs of missionary groups and for the development of Christian co-operation through strengthening the Christian Councils in Africa.

More support also was asked for the efforts of the Kenya Christian Council and its associated churches and missions to rehabilitate the Kikuyus.

The Council also reaffirmed its endorsement of the declaration on race relations adopted by the World Council of Churches at Evanston, Illinois, in August, 1954. That statement called upon member bodies to work for the abolition of all forms of racial segregation or discrimination.

India's Christians Defend Missionaries

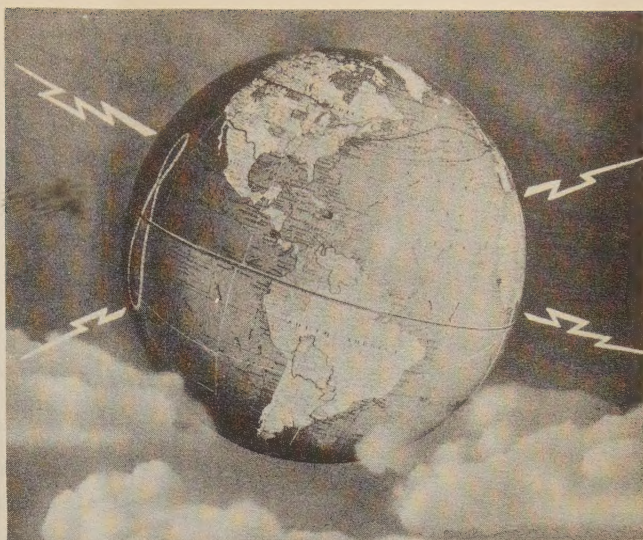
Mumbai, India—Suspicion in India toward foreign missionaries "has reached a point where it undermines public confidence in their educational, social, and humanitarian work," the National Christian Council said here.

In a 4000-word statement the Council defended the church's right to send missionaries from one country to another on the basis of its "supra-national character and universal communion." These, it said, "are essential to its existence." The Church in India "seeks the assistance and comradeship of Christians belonging to other nationalities."

The Council attributed the agitation against missionaries to a religious and cultural reaction "which seeks to identify national culture with Hindu culture. 'To compel other religious groups to accept Hindu customs, valuable as they may be to Hindus, is to coerce non-Hindus into accepting what does not appeal to them, and may indeed be contrary to their religious faith,'" it said.

At the same time the Council commended to Indian Christians

H. Armstrong Roberts



H. Armstrong Roberts

to Christians "the desirability of clothing their religious life, its ideas and practices as far as possible in truly Indian forms, free from unnatural manners and customs derived from Christianity's contacts with the West."

Titled "The Church's Freedom for Its Missionary Task," the document constituted an indirect reply to government regulations restricting the entry and work of foreign missionaries.

In defending the Church's right to preach the gospel to non-Christians, the NCC statement stressed that "the Christian in his witness is not interested in trying to establish his own belief or practice as superior. Rather, he wants to make a humble declaration in word and deed of what has happened in his spiritual and moral liberation, and present in a positive, loving way the truth which has brought him, as one who believes in Jesus Christ the Savior of the world, to spiritual reality and life."

"The commission from Christ to preach the gospel to the whole world," it said, "cannot be removed from Christianity without mutilating it."

● Evangelism in Japan

Tokyo—Concentrated evangelism campaigns will be conducted in five Japanese prefectures this year by the United Church of Christ in Japan (Kyodan). The campaigns are part of a 1955 program in preparation for the celebration in 1959 of the 100th anniversary of the first Christian missionary effort in Japan.

Other phases of the program are selection of four new localities for pioneer evangelism efforts; construction of four new church buildings; revitalizing of ten mission churches.

● Swiss Protestants Help Divorced Women

Zurich, Switzerland—Monthly meetings for divorced women are sponsored here by the Protestant Central Office for Parochial Work.

The women are offered advice on legal problems, personal difficulties, education of children, and other questions. In addition, they are given Bible lessons and talks on moral and spiritual matters.



AT YOUR FRONT DOOR

M E H



by
**Frances
Feazel**

A MOTHER of two junior-age children recently remarked in a meeting of a church group, "I wonder what my children learn in their church school classes. Do they make any progress? Johnny never tells me anything about his class, and Susie isn't much better. They have been coming to church school regularly for several years now, but I don't really know what they have accomplished. I get reports on their public school work, but is there any way to measure achievement in the church school?"

Her question touched off a discussion of the possibility and the desirability of such measurement. In the middle of the discussion our minister asked the questioning woman, "How well do you know your children's teachers?"

"Why, just casually," she replied. "I have met them, of course, and I speak to them whenever I see them at various church affairs."

"Have you ever talked with them about your children?" asked the minister. "Have you ever visited their classes? Have you ever asked them the questions which you have just brought up here?"

A look of surprise came over the woman's face. "Why, no!" she said. "Do you think they could answer my questions?"

Of course they could, at least to a certain extent. It is impossible to measure the spiritual progress of children in church school in any accurate way, for the seeds which are sowed in young minds sometimes come to flower years later. Public school teachers often speak of the inadequacies of their marking system, but church school teachers would have an even more difficult time of it were they to try to "mark" their classes' achievements. Nevertheless, they can note certain signs of progress, bits of evidence that Johnny is beginning to get an idea of world Christianity or that Susie is connecting some of Jesus' parables with things that occur in our ordinary daily life in the United States. A teacher would pass on such encouraging information to an inquiring parent. He could also explain what material is being covered in the class, what sort of interest Johnny or Susie shows in the material, what type of questions he asks, whether these questions show that he has absorbed and thought about the material, and how much previous church school work he is able to relate to the current study. Where children take part in their own worship service, the teacher could say whether Johnny makes any contribution to the service.

JOHNNY'S TEACHER

Many of your church school teachers are parents with problems similar to yours. You'll find mutual understanding in discussing your children with them. Get acquainted with both church school and public school teachers. That doesn't mean exchanging a brief "hello" at PTA meetings and church dinners. It means cultivating a friendship which will greatly benefit everyone concerned—you, the teachers, and your children.

How willingly and easily he takes any part re-
sted of him. All of these points would be of in-
est to a concerned parent, but it is unlikely that
other and Dad would ever find them out from
Johnny and Susie, for most of the Johnnys and
Susies are uncommunicative on such subjects!

A teacher might also report any problems that he
ets in working with the child. Teachers see cer-
n traits and ideas in children which parents never
serve, perhaps because they are too close to them;
haps because the fathers and mothers have the
ne traits and ideas themselves and fail to recog-
e them in others.

It is not only the parents who will benefit from a
eussion with their children's teachers. They prob-
y do not realize what valuable help they can give
the teachers. Perhaps Mother knows that the way
get Susie to talk on any subject is to ask leading
estions of other people and to ignore Susie tempo-
rily. Maybe Dad realizes that Johnny lacks self-

confidence in facing people, but would do a fine, re-
sponsible job of setting up the worship center each
Sunday morning. Good teachers would eventually
find out these things for themselves, but helpful par-
ents could save them time and perhaps some costly
mistakes—and time is short and precious in church
school sessions.

This kind of discussion and mutual help can never
take place, however, if the parents and the teachers
do not know each other. Having the church school
staff introduced, in a group, at the opening session
of the year is certainly not enough. Neither is a
casual "good morning" before or after the church
service. If you attend a small church and live in a
small community, you may be fortunate enough to
know your teachers already. If so, you should feel
no hesitancy about discussing your children with
them. If you do not know them, you should feel no
hesitancy about getting acquainted. I am afraid that

(Continued on page 28)

"Sitting in" on a classroom lecture may tell you things about Johnny and Susie that you never knew before.

photo by erb



JOH



Chief Justice John Marshall, from a painting by Brooke. When in Washington for the inauguration of President Jackson, he fondly wrote in a letter to his wife, "I wish I could leave it all and come to you."

Mary Willis Marshall, wife of Chief Justice Marshall. She "set her cap" for the young man when she was only fourteen, and at sixteen she became his wife.



I SAW her first the week she attained the age of fourteen and was greatly pleased with her . . . became at sixteen a most devoted wife." Twenty-four-year-old John Marshall was a veteran of Valley Forge when he met his future wife, beautiful Mary Ambler, at a ball in Yorktown, Virginia. This year we celebrate the 200th anniversary of John Marshall's birth to honor him as the great Chief Justice of the United States Supreme Court; but his admirers also honor him for his fifty years' devotion to his serene invalid wife. This is one of the most touching love stories in our history.

Mary Willis Ambler was the daughter of Jacques Ambler, the Virginia state treasurer, a younger son of the wealthy and prominent Ambler family, and Rebecca Burwell (whom Thomas Jefferson had also courted). The Amblers' daughters were noted for their beauty, grace, and charm.

John Marshall met the Ambler sisters when he visited his father in Yorktown, then a garrison town, in 1780. As Jacquelin Ambler had accepted an appointment in Williamsburg, his family was relieved to find that the commanding officer, Colonel Marshall, and his family were their next-door neighbors. The girls were delighted when they learned that young Captain Marshall was to visit his father.

The Yorktown girls of the best families were "on tiptoe" on his arrival and were "emulous" as

*John Marshall and His Wife
photos reproduced from Library of Congress collections*

The home of John Marshall at Richmond, Virginia, from 1793 until his death in 1835, three years after Mary's death.



MARSHALL and his wife

By Mollie Somerville

which one should be introduced to him first. They hurried unduly, for little Mary Ambler had made her own plans to meet the "paragon."

Mary's older sister, Eliza, recorded the first meeting between the young people in these words: "It is remarkable that my sister, then only fourteen and different beyond all others, declared that we were giving ourselves useless trouble, for that she had made up her mind to set her cap for him and eclipse us all. This in the end proved true, and at the first introduction he became devoted to her."

After that night the young captain spent much time at the Ambler house, often reading poetry to the sisters. On fine days that spring he and Mary, whom he called Polly, enjoyed walks along the York River.

His parents' wishes to prepare himself for a career in law and his own plans for marriage now called for decisive action on John Marshall's part. So he enrolled for a course in law lectures at William and Mary College. He had trouble keeping his mind on legal studies, however. In his class notebook we find variations of Mary's name, alone or coupled with his: "Miss Maria Ambler," "Miss M. Ambler—J. Marshall," and "John Marshall—Miss Polly Am—."

Early in June, 1780, Jacquelin Ambler moved his family to Richmond. On the way they stopped for a day or two in Williamsburg and attended a ball "given . . . by certain gentlemen in compliment . . . to the Misses Ambler."

This ended John Marshall's six weeks of college. He followed the Amblers to Richmond and secured a license to practice law; but clients were few, and John had plenty of time for courtship.

Soon he became interested in politics, and when he was elected to his father's seat in the House of Burgesses, Polly's father consented to the marriage, which took place on January 3, 1783. After paying the clergyman, John Marshall had exactly one guinea left. He took his young bride to a tiny two-room house, with furniture bought on credit. As a wedding gift the bridegroom's father gave the couple a slave and three horses.

The young lawyer's financial problems were not his chief worry. Tragedy soon struck the Marshalls

when Polly fell ill with an obscure nervous ailment. She was very devout, and Marshall's account books of 1786 indicate the purchase of *Blair's Sermons* to which the invalid turned for spiritual help. The books also reveal that the doctor bills were very high. The treatments accomplished little, however. The three physicians who treated Polly were baffled by the nature of her illness, which, "embittered her comfort through life," according to Eliza.

Of the ten children born to the Marshalls, five sons and a daughter survived. John Marshall loved his home and family, and when his professional duties required him to be away from Richmond, he returned as soon as possible to the fine, two-story brick house which he eventually built.

President Washington urged him to become Attorney General of the United States, but he declined. "The rewards of the lawyer's active and better remunerated professional life did, on the whole, permit some accumulation, some provision, for the dear ones," he said.

When he was home, John Marshall tried, for Polly's sake, to keep the family life harmonious. The children recalled that he was kind and just, though most of their early memories centered around the restrictions imposed by their mother's illness.

In 1800 President John Adams had sent Marshall's name to the Senate as his choice for Chief Justice of the Supreme Court. The Supreme Court met twice a year for short sessions; in addition the justices also served on circuit courts. During his absences from home, which covered about half the year, Marshall wrote amusing, affectionate letters to his wife.

Polly must have read over and over again a letter written by the Chief Justice in his seventieth year, after a knee injury confined him to his bed in Washington. The secretaries' wives were very kind to him, but time passed slowly. "How do you think I beguile it?" he wrote. "I begin with the ball at York and the dinner on the fish at your house the next day, . . . our splendid assembly at the Palace in Williamsburg . . . the very welcome reception you gave me on your arrival from Dover, our little tiffs and makings up, my feelings while Major Dick was courting you . . . and all the thousand indescribable but deeply affecting instances of your affection or

coldness which constituted for a time the happiness or misery of my life and will always be recollected with a degree of interest which can never be lost while recollection remains. Thus it is that I find amusement for those hours which I pass without company or books."

How tender are the words of another letter, of February, 1829, when Washington was filled to capacity and was expected to overflow with visitors on March 3 for the inauguration of President Jackson! "I wish I could leave it all and come to you," Marshall wrote to Polly. "How much more delightful would it be to sit by you than to witness all the pomp and parade of the inauguration."

The great Chief Justice's devotion to his wife was not confined to writing. In Richmond he relieved Polly of as many household duties as possible. It was not unusual to see him return from market in the early morning with poultry in one hand and a basket of vegetables in the other. At spring-cleaning time he would tenderly put Mrs. Marshall in her carriage and instruct a servant to take her for a drive in the country or a visit to her sister. Then he would seize a broom and vigorously lead the house servants in an attack on dust and dirt.

When Polly was suffering from a nervous attack, sudden noises aggravated her condition and caused her extreme anguish. Then her devoted husband would take off his shoes on entering the house. If, in the middle of the night, a barking dog or a mooing cow disturbed her, he would get up, dress, and go out to drive the animal away. A small boy in the neighborhood made whips that he cracked with loud

noises. During one whip-cracking demonstration Mr. Marshall winced in agony until, carrying out the Chief Justice's standing order, the butler went outside and bought the whip for twenty-five cents.

John Marshall's love for Polly never died. To use his own words: "From the hour of our union to that of our separation, I never ceased to thank heaven for this its best gift. Not a moment passed in which I did not consider her as a blessing from which the chief happiness of my life was derived."

Mary Marshall must have been an extraordinary woman to have inspired this life-long devotion. She also had a gift which gave much pleasure to a man who was famous for his humor and his inexhaustible store of anecdotes. "She possessed much chaste, delicate, and playful wit, and if she permitted herself to indulge in the talent, told her little story with grace and could mimic very successfully the peculiarities of the person who was its subject," the Chief Justice said.

On Christmas Day, 1831, Mary Marshall died. The previous day she had hung around her husband's neck a locket containing a wisp of her hair which he wore day and night for the three years he survived her.

The Chief Justice wrote the inscription for Polly's tombstone, ending with these words; "This stone is devoted to her memory by him who best knew her worth, and most deplores her loss." In John Marshall's farewell tribute to the beautiful woman he had adored for nearly fifty years, he left a lasting memorial of a great love story.

Make It a Helpful Refusal

by Lydia Lion Roberts

"I'M sorry, but I can't do the posters for the club's entertainment," said a young woman to a member of the committee. "I hate to refuse you, but I'm no good at drawing and painting. Do you need anyone to take care of the newspaper publicity? I've had some experience along that line."

Later, the committee expressed their appreciation not only for the young woman's publicity work, but also for her initiative in volunteering her services.

"It's an idea of mine that if one must refuse responsibility, it may help to be as constructive as possible," she said. "I know it's hard for people working for a good cause to be let down by a 'No!' be it plain or dressed up graciously. If an alternative can't be offered or a new suggestion be given in answer to a plea, then even a refusal may be helpful."

If it is not possible for you to join at specified times in the activities of your church, club, or community work, give a reason for your refusal graciously, and suggest someone else's name, bring out the idea of a new plan for which you might work, or a sub-committee where you would fit in.

The officers in charge of various enterprises are weighted with responsibilities, and they appreciate any intelligent interest shown by the bright spot in a helpful refusal. One man wouldn't join the finance committee of a church, but he offered to do all the repairs and painting, and another member, who could do neither, interested an interior decorator friend in arranging new furnishings.

In volunteer work for any part of community life it is always best to choose the office or to do the work that you can do easily and best, no matter how much pressure is applied by people in charge. In the end everyone is better satisfied and happier. Before accepting a special job, be sure that you are fitted for it and can carry it through. Two women agreed to interview people in their homes for contributions to a worthy cause. One woman found it pleasant, easy work and enjoyed her many contacts. The other woman, however, disliked it so much that she refused to continue, but went gladly to the head office in the evenings to do clerical work.

(Continued on page 15)

Church members can lighten the burden of the minister and his family by showing consideration for their rights. Perhaps you church members will see their minister and his family in a new light after reading these statements from pastors and their wives, representatives of all denominations.

WE THINK we have the grandest work in the world. When John heard the call to the ministry and asked me to share this life with him, we both gave ourselves to God. We thank him every day, and we love our people. We want to serve them. Like the family doctor, John is on call day or night, and so am I in case of need. We are people, however, just like other folks. We could be more useful to Christ and to our church, as well as to the community and to the world, if they would let us live our own lives."

How true this is, my dear girl, starry-eyed dreamer straight from college, and now the "Lord's business woman," without salary or an eight-hour day. What do you and your hubby want the people to do and not to do? Here are some of the answers the author received from ministers' families.

by Carolyn P. Blackwood

Almost without exception these friends report many reasons for thanksgiving, and few occasions for complaining. No money could tempt them to be in any other line of work. If they give the opposite impression, please blame the reporter, who happens to like spice even more than sugar. In all my interviews and conferences not one pastor or his wife reported being imposed upon.

The Parsonage a Convenience

"Why does every society feel free to use our home for entertaining? The women often borrow my pots and pans, my linens and silver, and they either forget to bring them back, or they return them half spoiled. I like pretty things in my home as well as other women."

"We have to entertain all the 'visiting firemen' who come to town. Why can't the church members occasionally share this privilege? We like to have guests in our home, but we do not enjoy running a free hotel or a cafeteria."

"An extra class from the church school meets in our home. Often we wish that the house were not so

Let them live their own lives



Harold M. Lambert

large, and so hard to heat. With a dozen lively youngsters in our living room, our furniture and rugs get worn. The children always use the bathroom, sometimes leaving it in a mess."

"We wish we had a wide-awake parsonage committee, with a woman on it. In one church near by the chairman comes around regularly and *asks* what the wife wants done in the way of repairs. A bit of plaster off, a leak in the roof, a drip in a pipe, or a sticking door can cause a lot of annoyance, but I'd never think of reporting such things."

"When John and I moved into our present parsonage, we had to spend the first week cleaning out the trash our predecessor had left behind. Three wagon loads of rubbish were carted away. It took time, strength, and money that we could have used in a better way. We just wondered where the parsonage committee had been!"

Curiosity about Private Affairs

"I wish people would not keep prying into our personal affairs. If we want to buy a new car, take a Monday off and visit our relatives, go on our summer holiday, or even have another baby, that's our own private business. People never think of treating the undertaker and his wife as though they lived in a glass house, which was open for inspection day and night. You ought to hear the questions from women who want to have the 'inside track' at the parsonage. One of them actually asked me if we had deliberately had our fourth baby so that the church would get us a bigger house!"

"Some of our people try to tell John what to read. Half the things they recommend are not worth reading. They borrow his books, ones he uses the most, and forget to return them, or else they bring them back dogeared and soiled. Books are a minister's tools, and he likes to have them close at hand, all in order, and neat. Again people ask him for reading lists. That sort of thing takes time that he needs for study. A good library will help a person with a reading list. Sometimes we wonder if the 'askers' are trying to find out how much he knows, or how little!"

The Telephone a Nuisance

The number one bugaboo seems to be the telephone. People call the parsonage to ask for the hour of a meeting; to pass the time of day; to tell of some new church project; to ask sympathy because of ruffled feathers. Sometimes the pastor gets the call, but more often it's his wife. She has to keep her temper, and watch her tongue. She wishes people did not like to be "heard for their much speaking." If times are stormy, "telephonitis" appears to be a contagious disease. The calls come at the most inconvenient times. "Seldom does our family get through a meal without having to answer the telephone. As for family prayers, they have to be brief. The minister can't prepare to preach and

to pray when he is expected to be at the telephone more often than on his knees."

The minister and his wife want you to call when there is a real need, preferably at the church office. If there is no office, most ministers set apart a certain hour in the day for church business. If possible call then. Be clear and exact in giving information. Come to the point quickly and then hang up. Above all, be brief.

They Visit at Odd Hours

"John and I love people, and we want them to love us. Sometimes we wish they would give us 'absent treatment,' especially on Saturday night. One Saturday evening an officer and his wife came to 'make a little call.' They brought lovely gifts, but they wore their welcome out by staying until after eleven o'clock. Little did they know how much work a pastor's wife has to do on Saturday evening after dark, and how much her husband needs a quiet evening for rest and relaxation before the strenuous day to come. Saturday evening may be a free time for other people, but not for the folks in the parsonage."

When a new minister comes to your church, allow time for the wife to get settled in the new home, and then make a brief call to welcome them. Do not stay long, for there are many visitors at the parsonage. Do not drop in at odd times. The baby may be having a bath, or the mother may be washing her hair. Even in a parsonage they must keep clean!

Invite the pastor and his wife into your home for meals, but not on Sunday after church. They need a quiet afternoon. Don't ask them to "drop in" after the evening service. They are tired and want to get home to rest. Few people realize what a strenuous day the sabbath is for the minister and his wife.

Attendance at Meetings

"John and I love to be with our people, and we like to attend meetings. Still we think we ought to be able to choose. My dear husband is almost 'committed to death.' People expect him to run a free taxi service. At ten thirty in the morning women have asked him to meet the speaker for the women's society and to escort her to the church."

"I can't be everywhere at once. I can't be smiling at every wedding and calm at every funeral. I get tired, too, doing all the praying at the women's meetings and pinch-hitting for every woman who stubs her toe."

If the minister's wife does not attend *your* meeting, remember that she has twice as many semi-public responsibilities as any other woman in the parish. As for her husband, he, too, must live on twenty-four hours a day, and he ought to know best where he can do the most good. Trust him, and he will not let you down.

The Children as Playthings

The most serious questions relate to children. The pastor and his wife can put up with petty annoyances for themselves, but they often wish their small children did not have to suffer. If there is a new baby in the parsonage, of course the church people wish to see him. They shouldn't, however, poke the little cherub under the chin, or in the tummy to make him smile, or try to kiss him on the mouth, and ask to hold him in their arms. They shouldn't ask the pastor to bring the children along when making pastoral calls.

"When our children misbehave, everybody seems shocked. If they act nicely, they are held up as models for other boys and girls. Our little ones are human, as human as we were at their age and their size. Just because their parents are consecrated now, there is no guarantee concerning their children."

"Sometimes we wish we did not live next door to the church. Our children get too much attention. We do not want them to grow up as prigs."

If there is illness in the home or a new baby has arrived, a kind trustee ought to inquire if the salary is big enough to meet the new bills. Even if the doctor donates his services, there are bills for hospitals and drugs. At such a time the minister and his wife should appreciate gifts of something good to eat and extra money to keep the wolf from the door.

When the pastor's wife does not go out to call with her husband, remember her duties at home. He takes her with him as a bride. After that, each of them can do more good by calling separately. If she went along on his regular calls, she might outshine the good man! Who ever heard of a doctor's wife accompanying him on his rounds and going in to see his patients?

The Need for Loving Prayer

Most of the pastors whom I interviewed brushed all these things aside. They felt far more concern about the spiritual lives of the people.

"If I could get my people to pledge three hours a week to the church, I should be happy."

"If people would give through the church one-half of their tithes, we should not have to ask for so many special offerings."

"If our members would take their church vows seriously, we could double our effectiveness in the community."

"If all my members would pray for me and for the church every day, we could become a power."

"My chief longing for the people is that they shall learn to pray, not merely to repeat phrases. I wish they would spend more time looking to God, and less time with television." So it seems that the people in the parsonage are human beings, earthen vessels. They need your prayers, as they pray for you every day. Whenever you feel tempted to find fault with either or both of them, pray.

"Finally, brethren," when your pastor moves to another field, say good-by, and let it be final. Do not invite him back to officiate at weddings or funeral. Any such arrangements ought to be made, if at all, through the present pastor. Do not keep telling the new minister, or his wife, how their predecessors did things or did not do them. So did "Mrs. Elisha." Instead of saying to your pastor, "Dare to be a Daniel!" try this: "Please be yourself. We love you just as you are. As for your wife, we adore her, and your children are twice as good as we have any right to expect."

So you can help to make the parsonage a heaven on earth, and the loved ones there the happiest people in God's world.

AN APPLE FOR THE TEACHER PARTY



ILLUSTRATED BY CHRIS PEARSON

BY LOIE BRANDOM

SCHOOL! School! Teachers and pupils are back at their desks again! So why not give a neighborhood party in honor of the teachers, where parents, teachers, and pupils can get acquainted.

The community center, church recreation room, or school gymnasium would be an ideal setting for such an affair.

Committees composed of both parents and students would take charge of the various activities and see that everything necessary is on hand for the games, prizes, refreshments, and so on.

The games should be planned for groups of different ages, simple games for the quite young, active games for the teen-agers, and quiet entertainment for the older guests. For example, the youngsters

(Continued on page 27.)

Always

Jennie held up the gallon jug and looked into the green swamp water. The miracle had already started . . .



IT WAS spring at Four Corners and Jennie Miller could see even the smallest buds on the lilac bushes along the back-yard fence were bursting into glory. And there was a stirring and a growing inside herself that made her want to take long leaps through the air, to jump from one puff of cloud to another.

Of course a twelve-year-old girl

knows she can't do a thing like that, Jennie told herself. That was the whole trouble. She couldn't do what she wanted to do. She wanted to do the things Margaret could do.

She hadn't realized how much she wanted to be like her older sister until this minute. This instant as she came through the garden gate and saw Margaret gather-

ing the lilacs, saw her sister's housecoat lifted by a low hanging branch in a way . . . yes, almost as though she were a queen and the branch held her train.

Jennie looked down at her own wet, soggy shoes, then went squishing past the lilacs and onto the back porch. She tipped the tomato can and spilled the green swamp water and wriggling pol-

Remember

ILLUSTRATION BY FRED GOHMAN

frogs into the gallon jug on the porch railing.

The miracle had already started in the glass jar, turning last week's supply of polliwogs into tailless, big-eyed creatures.

"Look, Margaret," Jennie called.

Margaret, bending over to snip a low hanging lilac, looked up long enough to make a face.

"Ugh!" she said.

Jennie looked into the green water. The miracle was there no longer. In its place were a dozen or more half-formed frogs as ugly and uninteresting as old shoes. Jennie turned her back on the jug and stood in the kitchen doorway watching her mother.

It was Margaret's birthday cake Mamma was making. Seventeen white candles in lavender holders to match the lilacs. After the party dinner the family and guests were going to listen to Margaret play the piano.

Jennie could play the piano, too, but no one ever asked her to play for company. Jennie could play almost like Margaret. If Mamma would listen, really listen to Jennie play now, maybe she'd let her play for company, too.

JENNIE slipped out of her wet shoes and went barefooted down the hall to the living room. She screwed the old-fashioned piano stool up to an easy height, turning it slowly not to let it squeak and wake Uncle Charley dozing in the big chair. Then she opened "Sunday," her favorite piece.

Jennie took a deep breath and came down on the first chord. Then she let the tones die against the high ceiling. From the kitchen she heard the clink, clink of pans hitting together and a fan of joy spread through her.

There was a Sunday quiet in the house. The high windows let in

shafts of light like the pictures of old cathedrals. Against the corner window a fly fanned its wings softly, the black shadow of it climbing the inside of Mamma's lace curtains.

Jennie pressed down with her full weight on the loud pedal. She played the only way she knew, as the music sounded in her ears when Margaret played. The thing deep inside her seemed to be bursting into beauty. When she was through, when the last note had died in the far corners of the room, Jennie sat quite still and waited.

The seconds ticked by. Uncle Charley rattled the paper and looked, once, over the top of his paper at her. Then Mamma came into the room with the fly swatter. She chased the fly from behind the curtain and around the umbrella plant.

Jennie followed her mother's movements with her eyes. "Did you listen, Mamma?" Her tongue wanted to stick to the roof of her mouth. Mamma had to answer. As soon as she caught the fly she would answer. "How'd you like it?" pressed Jennie.

"How'd I like what?" Mamma's eyes focused on her.

"The music, Mamma. The music!"

"Oh, that." Mamma brushed the fly onto the dust pan with the swatter. "Oh, I wasn't listening, Jennie. You know I can't make a nice cake and think of something else at the same time. You know I can't do that."

Jennie watched the notes swimming before her eyes. After a while she could look at Mamma again. "But you said you might let me play 'Sunday' for company today."

"Oh, yes, the company." Mamma finished straightening the curtain. "Well, we'll see when the time comes." She trailed the

words into nothing while her heels clicked their way toward the kitchen.

JENNIE lifted herself from the piano bench and wandered into the dining room where she leaned against the table. Mamma's potted fern grew in the middle of it like a little jungle. A little jungle all twisted and winding about itself. Never to grow bigger but wait, wait, until it died.

Margaret came into the kitchen with the lilacs dripping dew and her eyes bright and happy. "Jennie," she called, "bring me a pretty bowl."

Jennie hesitated before the twin glass doors of the china closet. She looked past the little sherbet glasses, each one twinkling alive with Jennie's face and each one making her bigger and bigger as she reached back toward the beautiful yellow bowl.

She wiped a wisp of a smudge with the hem of her dress, then cradling the bowl in her arm she took it to the kitchen.

Margaret turned from the sink with the lilacs ready. "Oh, Jennie. Not yellow! Not yellow!"

Jennie stood squarely in the center of the room. She told herself she couldn't retreat without a word, without giving her side of it.

"I can't see why we can't use—"

"Mother!" Margaret looked at Mamma.

Jennie knew what Margaret was thinking. Margaret said with her eyes, "What are we going to do with this hopeless idiot!" Jennie knew, all right.

Mamma said tiredly, "Don't argue, Jennie."

Jennie stood her ground. She didn't know why she preferred the yellow dish unless . . . unless she'd just wanted to have a choice of her own for a change.

Mamma wiped a strand of hair back from her forehead. "Girls, girls, why can't you get along? Jennie, this is Margaret's party." She gave Jennie a little boost. "Get the white dish."

Jennie felt better after she gave

the china closet an extra bang. *Let them take care of things by themselves*, she told herself. *Margaret always gets her way.*

Uncle Charley had left his chair. She heard him shuffling about in the room upstairs. She remembered Uncle Charley had been letting sly remarks float about for weeks concerning what he would give Margaret on her birthday. Maybe he was fixing to give it to her now.

Jennie hurried to the front hall. Uncle Charley was turning the corner of the stairway. He held a small square package in his hand. A package that could, yes, Jennie was sure of it, could hold the little jewel box he'd promised to one of the girls someday. The one thing Jennie had always hoped would be hers.

"Margaret's?" she asked.

Uncle Charley laid the package on the little table in the hall. "Just a little something. You'll find out in good time." He chucked her under the chin.

It made her feel little to be treated like that. It was a stuffy old house. She felt she couldn't stand it another moment. She felt like kicking the stairway post into smithereens, but that reminded her she was barefooted.

Upstairs in her own bedroom she changed into her saddle shoes and school sweater. The whole world looked brassy from where she looked down on the garden from the window. Nobody cared whether she came or went. There was Joey throwing rocks into a mud puddle down the street. Joey always treated her as though she were somebody. She could tell him whoppers and he'd believe every word. She sure liked Joey. She felt so grown up around him!

Now Jennie heard Mamma calling her.

"I'm coming," she called. But she wasn't going to hurry, she told herself.

When Jennie came into the dining room there was Uncle Charley wiping his glasses with his hankie and talking to Margaret. "I do wish you would favor us, Margaret."

Margaret looked up from the society page. "It isn't the solo I asked for. It's a duet, Uncle Charley."

Mamma unrolled a sheet of music. "Try it, anyway, Margaret. At least we can hear the melody."

Margaret frowned. "Oh, I'd rather wait until we exchange it for the solo."

Jennie twisted one leg about the other. "Let's see it, Mamma." She took it out of her mother's hands and laid it on the table.

Mamma reached for it and began to roll it up.

Jennie shifted her position and stared into the potted fern. "The lower part looks real easy."

Mamma opened the door of the

It's a fact:

The word "jewel" literally means "a joke."

china closet. "I'll slip it in here until I go to town tomorrow."

"I could play the lower part with Margaret, Mamma," said Jennie.

"Oh, the cake. I forgot about the cake!" Mamma flew to the kitchen.

Jennie walked to the piano and made a dog-ear on "Sunday" just in case she would get a chance to play that afternoon. Uncle Charley went into the hallway and came back with the package, beaming all over.

"Margaret, come over here," he called.

It was the jewel box. Jennie tried to smile. She really tried to act as if she didn't care but she could feel the smile shriveling on her lips. Later, when she happened to walk past Margaret's bedroom door that was just across the hall, she could see Margaret already stowing her beads and bracelets into the box.

It wasn't until the company came that Jennie felt like having

fun again. All the cousins and the kissing and the laughing and the back slapping made one feel things just had to turn for the best. Jennie even felt a surge of pride in Margaret when her sister sat down at the piano.

She didn't start playing right away. Not until all the little cousins, their dresses looking like colored cartwheels on the living room rug, were sitting quietly and listening, did Margaret start playing. She played like the wind rustling the trees, the moonlight on the housetops, and the morning song of the birds. She played and played. When it was over there was a silence that showed how much the company had respected the music. Mamma was so proud.

Then all at once there was a babble of talk. It swirled and eddied through the room like gusty little whirlwinds. The cousins turned somersaults and giggled. The men looked through the paper for the television program.

Jennie edged up to the piano and opened "Sunday." At first she waited for the nod from Mamma, but she couldn't catch her eye. Then she, too, began to play.

At first she played softly, shyly like the whispering of the organ at church. Then she tried the loud pedal a little. Finally, she pressed down hard and struck the full chords with all the strength she could muster.

She forgot the company. The walls of the room receded and the vaulted dome of the church took their place. The magnificence of her own music swept through her like a tide.

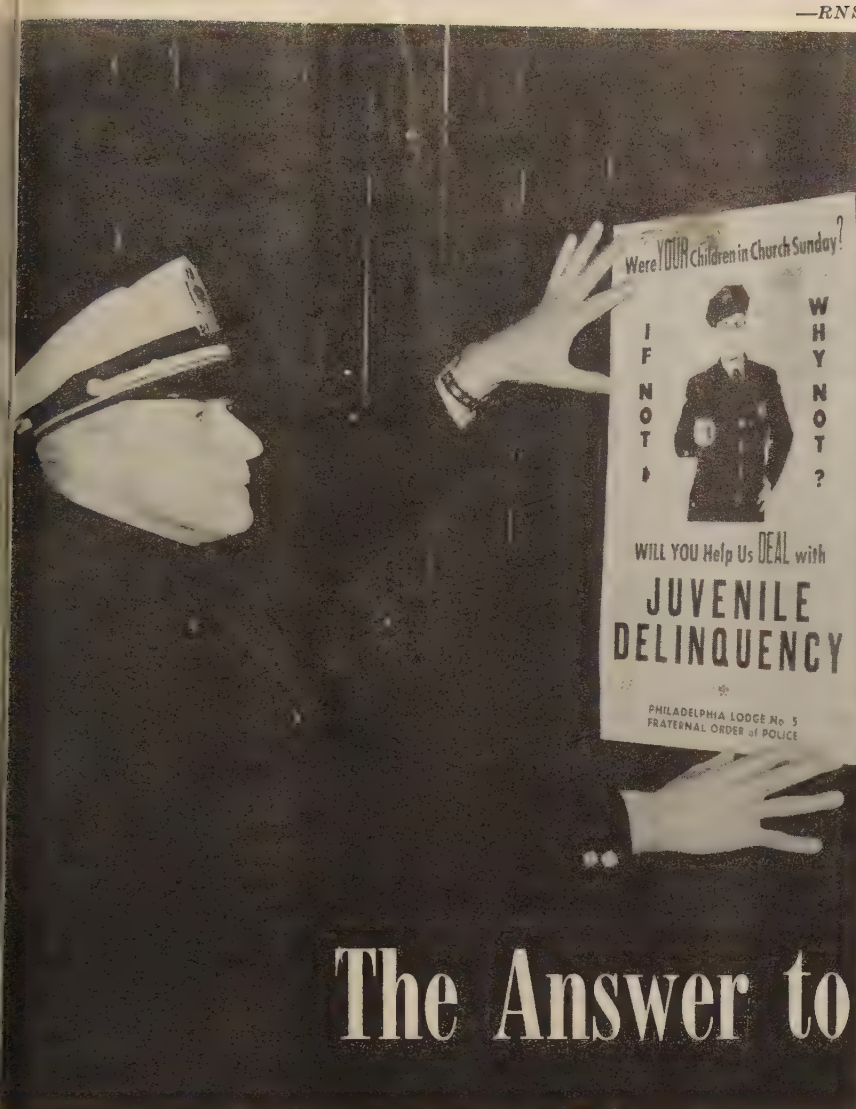
"Jennie . . ."

Jennie heard her name, yet it was like in a dream.

"Jennie!"

This time the voice cut sharply across the music. Mamma was leaning over her, shoulder and whispering in her ear. "Let's not have so much racket, Honey." Mamma patted her on the shoulder. "The folks can't hear a thing on television."

(Continued on page 30)



Policemen in Philadelphia have joined church and civic leaders in a "go-to-church" campaign for youth to help fight juvenile delinquency. Stephen X. Tracey, a policeman, displays a "go-to-church" poster.

The Answer to Vandalism

may be found in the home

My child would never do such thing," says many a confident parent after reading in the paper about teen-agers and younger children destroying property, breaking windows, or indulging in some form of vandalism. These people should know that many of these youthful vandals are "respectable" children from "nice" homes.

by JOSEPH P. MURPHY

Why has vandalism been so rampant throughout the nation in recent months? Every day, largely in urban and semi-urban areas, newspapers report the willful and seemingly purposeless destruction of property by children.

Law-enforcement authorities are increasingly called upon to deal with this form of youthful delinquency. Reports of juvenile courts reveal that more and more children are brought to that tribunal and held for vandalism.

Those who reach the court are only a small percentage of the number who commit such offenses.

Moreover, contrary to popular belief, the offenders are not confined to children from so-called "underprivileged" areas; youths from "good" homes in better neighborhoods make up a large portion of the offending group.

Vandalism Is a Manifestation of Mass Psychology

Vandalism in most cases is a group or gang transgression, a manifestation, if you will, of mass psychology. Committed by two or more children—frequently as many as twenty or more—it usually occurs during spare time,

after school hours, in the evenings, or during week ends. School teachers, however, frequently deal with this behavior during regular school hours within or on school property. Generally, child vandals when they indulge in this form of aggression, are at play, unsupervised and seeking excitement, adventure, or other normal outlets for pent-up energy.

To assume that vandalism is a new or radically different form of delinquency is a mistake. Some children have always trespassed upon, even destroyed, private property without regard for the convenience or the rights and welfare of the public. In recent years, however, this behavior has increased in frequency and in violence, particularly the latter, and has penetrated into areas among children formerly regarded as immune to such flagrant disregard for law and property rights.

Studies of the records of police departments and juvenile courts disclose a fluctuating curve in the rate of vandalism. During the thirties, in the years of the business depression, the problem was not acute. With the outbreak of World War II the rate rapidly rose, and vandalism became a matter of national concern. Thereafter, a sharp drop occurred during the postwar years and continued until after the outbreak of the Korean "incident." Growing in volume during the last three years, it has reached its peak again in recent months.

Are we justified in concluding that war and its emotional tensions and strains and emphasis on destruction, violence, and death motivate the behavior of children and set loose suppressed feelings of aggression? Perhaps.

Some Forms of Vandalism

Studies of the complaints made by citizens and public officials reveal that hardly any property is safe from this form of aggression. Schools are often the object of attack by vandals. Windows are broken; records, books, desks, type-

writers, supplies, and other equipment are stolen or destroyed. Public property of all types appears to offer peculiar allurements to children bent on destruction. Parks, playgrounds, highway signs, and markers are frequently defaced or destroyed. Trees, shrubs, flowers, benches, and other equipment suffer in like manner. Autoists are constantly reporting that the air has been released from their tires, the windows have been broken, and accessories have been stolen. Golf clubs complain that benches, markers, flags, and even expensive and difficult-to-replace putting greens are defaced, broken, or uprooted. Libraries report the theft and destruction of books and other equipment. Railroads complain of and demand protection from the destruction of freight car seals, the theft of property, the willful and deliberate throwing of stones at passenger car windows, and tampering with rails and switches. Vacant houses are always the particular delight of children seeking outlets for destructive instincts; windows are broken, and plumbing and hardware are stolen, destroyed, or rendered unusable. Gasoline operators report pumps and other service equipment stolen, broken, or destroyed. Theater managers, frequently in the "better" neighborhoods, complain of the slashing of seats, the damaging of toilet facilities, and even the burning of carpets.

Recently, the *Newark Evening News*, commenting editorially on the problem of vandalism in New York City housing projects, stated "housing authorities complain of the tearing out of steel banisters, incinerator openings, and mail boxes, the damaging of elevators, the defacing of walls, the smashing of windows and light bulbs, thefts of nozzles of fire hose, the destruction of trees and benches on the project's grounds, and occasionally the plundering and setting fire to parked cars. Moreover, gangs have terrorized not only tenants but also the three hundred unarmed watchmen hired to protect the property."

Vandalism Reflects the Moral Tone of the Community

The list runs the whole gamut of community life; the problem is widespread; the behavior, symptomatic of underlying social attitudes and conditions of world-wide dimension. Probably the best proof of this observation is the report of the Victorian Children's Courts, Melbourne, Australia. Reporting an increase in delinquency for the years 1950 and 1951, particularly vandalism and willful destruction of property, Judge F. E. Williams states:

"Finally, I consider the ratio of juvenile delinquency is being increased by the poor moral tone of the general community. I do not believe the average delinquent between the ages of fourteen and seventeen years is unaware that in the adult world corruption and sharp practices flourish extensively. To be lectured by adults—whether magistrates or others—upon the need for honesty must, on reflection by the defendant, savor strongly of hypocrisy, and consequently it loses much in effect. Rationalization in criminal thinking along these lines is a factor well known to psychologists."

Why, then, do children behave in this manner? Is it a form of protest, explosion of suppressed resentment, or perhaps the release of feelings of aggression by children who, given a large measure of freedom in an atmosphere of violence and destruction, are unable to control their impulses because they lack the quality of self-discipline? Examination of child vandals frequently reveals all three factors.

Children when questioned about their destructive behavior, as a rule, are unable to furnish a plausible explanation. Typical examples of this may be seen in two contrasting cases: boys from a deprived environment, wherein the family life reveals a pattern of neglect, personality distortion, moral degradation, and disregard for law; and the others from economically secure homes, interested and affectionate parents, wholesome moral atmosphere, and other advantages generally regarded as the basis of good character development.

In the first group three boys in a "delinquency area" set fire to a small business property which resulted in a loss of fifteen thousand dollars. Each youngster came from a family "on relief." Each was a school problem, lived in substandard housing, and was without religious training or affiliation.

The other group of five boys set fire to a vacant house in a summer colony situated on a lake. The fire caused damage of five thousand dollars. The families of this group were in a high income bracket and had vacationed in the colony for at least five years.

Under investigation none of the youngsters in either group was able to explain his actions or to furnish any rational motives. The pastor of the latter group wrote the probation officer:

"Their family life is normal in that the parents are unusually understanding of their children and their emotional problems. There is, I believe, a marked degree of companionship and sharing between the parents and the sons and daughters.

"The boys have never caused any trouble before. They have participated in such normal activities as the Boy Scouts, attendance at summer school, and sports.

"The burning of the vacant house was not on their part an act of criminal intent. Rather it was a foolhardy prank of a gang of teen-agers who did not foresee the legal and moral involvements which were to come."

Closer examination of each of the families of all of these youngsters showed a somewhat similar pattern of failure to teach respect for property or authority, and a consequent lack of discipline. In the deprived families the subject was outside the scope of understanding. In the better families the matter was taken for granted. In the latter families while the children attended church school and there was church affiliation, the parents themselves seldom attended. Obviously, the deeper meaning of religion was not recognized.

Better Homes and Wiser Families

The cradle of civilization, we are told, is the family. In the family the virtues of honesty, chastity,

respect for property, respect for authority, respect for rights of your neighbor, and self-discipline are taught and nurtured. Such virtues, however, are meaningless unless they are rooted in an understanding and respect for the authority of God. Here is where most of our families of today are falling down on the job. Here is where we find much of the answer to vandalism and other forms of delinquency. Several years ago the *New York Times* conducted a survey of fifty thousand high school youth in that city. Seventy-five per cent did not know the Ten Commandments, and two-thirds of this group had never even heard of them. The International Sunday School Association reports that almost half of the 67 million children in the United States do not attend church school or receive religious instruction.

Delinquency is not a twenty-four-hour phenomenon. Normally, a delinquent's habits develop gradually over a period of years. Behavior is the result of the interaction between a child and his environment. Thus, we must find the answer to delinquency largely

● Make It a Helpful Refusal

(Continued from page 6.)

"I'm sorry, but I can't play the piano well enough for the children's marches," said a mother to the kindergarten teacher who was planning a school party. "I have a friend who will play for you, and if you want refreshments, I'll be glad to make fancy cookies."

"Oh, how good of you!" The teacher's face brightened. "I didn't think we could afford refreshments, but now everything is taken care of."

It was noticed in one city how quickly a woman from another state became acquainted with people and was soon a welcomed part of the community. The family had no car, their home was pleasant but modest, yet she had many delightful contacts.

"It's because she is so friendly and quick to do her share," observed a neighbor. "Whatever you ask her to do, she hardly ever says a straight no. If she can't do it

in the home, but also in the adult world in which the child lives. When we examine the influences which play constantly on the child's mind in this world, we find part of the answer to delinquency and, particularly, vandalism. Practically all children involved in vandalism received a steady diet of emotional stimulation in crime destruction through the comics, motion pictures, and lately, television. Emulation of the antics or techniques of the principles portrayed in such mediums by children denied the influence of wholesome moral instruction is inevitable.

Finally, for over a decade we have been living in an era of violence and corruption. Growing up is an adventure. Moral laws are flouted, and children are confused. Parents have a difficult time rearing children in this atmosphere of distorted moral and changing values; but theirs is the obligation to teach a consistent and wholesome set of values and to provide an example which children may emulate. When we have better homes and wiser families, we will have less vandalism.

on Monday, she will on Tuesday. If it's a church dinner, she's there with a casserole or a cake; if it's the P.T.A., she's there taking a friendly part in the discussion; and she's now an officer in our Woman's Club because she couldn't be one of the speakers, but she'd help plan the programs. We need more people like her who are smart enough and always willing to make a *No*, sound as good as a *Yes*.

Read them in HEARTHSTONE next month:

Getting Started in Family Worship
Retire and Start to Live
New Way to Worship
Are Children Necessary?
Look About You



Lethargic Larry tried too hard to impress his girl friend last night—took her to all of the “best” places and got home at 2 A.M. 8 A.M. finds him making a noble attempt to keep his orbs open.



Drinking orange juice and getting plenty of sleep are strictly for the birds. That’s the reason why this gal has a bing dilly of a cold.

Illustration
by
John Steige

*Your health is one of the most important things you possess.
Don’t take it for granted. It is mainly up to you to be—*

Sound in Body

By Guin Ream



This enraged hoyden may find quarrel with the boy friend brings actual physical discomfort. Nerve a large role in physical well-being.

YOU are down with the flu the night of the high school carnival, or someone close to you is stricken with a serious illness. Suddenly, good health seems awfully important—the most important thing in the world. Why did you take it for granted before?

When you take good health for granted, you are not too different from lots of your friends. Good health seems to be a part of your teen-age heritage, along with vitality, energy, enthusiasm, initiative, and high resistance to disease. If you are the average, healthy teen specimen, you can be thankful. Health is priceless.

Why all this talk about good health? You are responsible for yourself. What you do to and for

yourself now is likely to determine your future well-being, appearance, and life-span. When you were a cute, gurgling infant, your parents could guard your health.

As a young person you are coming into your own. One of the marks of maturity is the ability to make wise choices in the light of possible later consequences. You are a wise teen if you take your obligation to yourself seriously. You should not do a thing simply because “everybody does it,” or because “once won’t matter.”

There are some things in life you cannot control. You are almost bound to contact some common diseases. You might have defective vision or hearing. You could have a physical disability to

overcome. These handicaps might make you more sensitive to the importance of maintaining good health; but regardless of phases of your well-being that are beyond your control there are many aspects of health which you can control. Accepting your responsibility and maintaining a sound body is part of your Christian witness.

The apostle Paul said to the Romans: “I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God which is your spiritual worship” (Rom. 12:1).

To the Corinthians Paul wrote “Do you not know that you are God’s temple and that God’s spirit

cells in you? If anyone de-
 ploys God's temple, God will de-
 by him. For God's temple is
 y, and that temple you are (1
 . 3:16-17).

Your responsibility to maintain
 sound body is a Christian re-
 sponsibility. That makes it doubly
 portant. You are a special per-
 , and your contribution to life
 l be unique. There has been no
 er person like you. Your rela-



nap goes overboard
 comes to athletics.
 at those feeble per-
 who can't Indian
 or do a half nelson.

tionship requires you to render a
 good accounting of all your assets.
 Health is one of them. Maintain-
 ing good health is part of your
 Christian stewardship.

Eating may lead either to good
 or to bad health. Your parents no
 longer dictate what you can eat or
 when or how. They may offer
 suggestions, but you are consid-
 ered old enough to figure out such
 things for yourself. An improper
 diet can ruin your health. You
 know that an all-dessert diet would
 be bad for you. Overindulgence
 is always bad. You can be as in-
 temperate and as foolish with food
 as with intoxicating drink. Any
 such excesses make you less ef-
 fective as a person than you are
 capable of being. It does no good
 to scold yourself, "I know I
 shouldn't eat this—but. . . ." If
 you should not, do not. Be intelli-
 gent about food. Enjoy it—but
 do not let it ruin you. There is a
 difference between being a temple
 of God and—just being.

You should get enough food,
 though. Do not diet to extremes
 just to "keep up with the times."
 Unwise undereating can be just as
 injurious as gluttonous overeat-
 ing.



you spend all of your time drinking
 das and watching television instead of
 exercising out-of-doors regularly, don't be
 rprised to find that your red blood
 unt has plummeted to the anemia mark.



No one can survive on a steady
 diet of sodas and sundaes. Make
 these sweets "occasional" treats.

Maybe you have not thought
 about it, but clothing is related to
 health. No one will be likely to
 promote coonskin caps and hip
 boots as summer wearing apparel,
 but sometimes fads are just as
 foolish. Where you live, weather
 conditions, your own health needs
 —these are the things that should
 determine what you wear, not
 fashion designers or popular opin-
 ion. Just because "nobody wears
 overshoes to school!" is not going
 to save you from a cold, flu, or
 even pneumonia and an unpleas-
 ant, unnecessary stay in bed if
 you go out without them in a four-
 inch snowstorm. Once your re-
 sistance is down, you are suscep-
 tible to all sorts of ill consequences.
 Avoid such consequences. Pro-
 tect your resistance.

How about rest and sleep? Do
 you get plenty? Sometimes you
 get the idea that sleep is for
 "squares." You sometimes boast,
 "I got in at two this morning—
 only had five hours sleep, and me
 with a big history test today."
 How mixed up can you get? You
 need lots of rest now because you
 burn up energy quickly. No ma-
 chine, however perfect, operates
 well if it is run without a rest.
 The human body needs periods of
 rest and refreshment. If you want
 to look old and "hard" before
 your time, just drive yourself and
 ignore the law of rest which God

(Continued on page 26)



It is your responsibility as a
 Christian young person to re-
 spect your body and guard your
 health.



Plink Plank Plunk



by Janet L. Palmquist

illustrations by Jean Court

Plink, Plank, and Plunk were three mischievous little elves who lived with Mother and Father Elf in a rosebush in Cindy's garden. Plink, Plank, and Plunk were always doing naughty things, like making tiny footprints on pies that Cindy's mommy set out on the window sill to cool, or hiding Cindy's dolls.

Mother and Father Elf tried to make their three little elves behave, but they didn't have much luck.

"You'd be much happier if you did nice things for people instead of naughty things," Mother Elf told Plink, Plank, and Plunk one day, and Father Elf agreed. But the three little elves rolled their eyes and cocked their heads and sang,

"Ho, ho, ho, and spiddly spun.

Being good is not much fun." Then they ran away and got into some more mischief.

Cindy's mommy and daddy could not see the elves (grown people usually can't), but Cindy could, and she often scolded Plink, Plank, and Plunk for being so naughty.

"You ought to be ashamed of yourselves, Plink, Plank, and Plunk," she said one warm summer morning and shook her finger at them. "Yesterday you walked across Mommy's custard pie, and she threw it out because she thought that a mouse or something had ruined it. She wouldn't believe me when I told her that some elves had ruined the pie." Cindy pouted. "Besides, custard pie is one of my very favorite kinds, and I didn't get any."

"Now, isn't that too, too bad," teased Plink.

"Too bad!" echoed Plank.

"To bad!" echoed Plunk.

Cindy stamped her foot angrily. "You're really not a bit sorry," she said. "You don't care if you ruin pies, and you don't care if I get into trouble when some of my toys are missing because Mommy thinks that I lost them. You like to be bad."

Plink, Plank, and Plunk started to chant their song.

"Ho, ho, ho and spiddly spun.

Being good is not much fun. Then they scampered out of sight.

One day Plink, Plank, and Plunk didn't see Cindy. They knew that she wasn't taking a trip because Cindy was too little to travel without her mommy and daddy. They didn't see her the next day or the next day after that, or even the next day after that.

"Men," said Plink solemnly. "This calls for some exploration. We've got to find Cindy."

Plank and Plunk nodded in agreement. "Let's climb up Cindy's bedroom window," they said. "It's open now."

"Good idea," agreed Plink. The three little elves climbed up an ivy vine and then jumped onto the window sill.

"Look," said Plink. "There's Cindy lying in bed."

"She must be sick," said Plank. "She has little red dots all over her."

"Those are measles," said Plunk. "Poor Cindy has the measles."

They climbed through the window.

(Continued on page 26.)



Worship

in the family with children

TO USE WITH YOUNGER CHILDREN

A Word to Parents

The materials on this page on the next two pages are for your use in moments of worship with your children. If you have a family worship service daily in your home, some of the materials here may be used at that time. If you use *Secrets*, you may find that some of them fit into the meditations in that booklet.

A Bible Verse

When a child is known by what he does.—Proverbs 20:11¹

From "*The Bible: A New Translation*," by James Moffatt. Harper Brothers, publishers. Used by permission.

A Glad Surprise

One night when Daddy came home from work, he brought a surprise for Jo Ann and Billy. It was just what Jo Ann and Billy had been wanting for a long, long time. It was a puppy!

"Oh, Daddy, thank you," said Jo Ann and Billy almost together.

"I am glad you like him," said Daddy. "Mother and I will help you to learn how to take care of him so he will be happy here."

"I am big enough to take care of him," said Billy.

"I am, too," said Jo Ann.

"Yes," agreed Daddy. "Both of you are big enough to take good care of the puppy."

"Let's name him Buttons," said Billy. "His nose looks just like a button, doesn't it?"

Everybody laughed, but everybody thought Billy was right. Buttons seemed happy, too.

After supper, Mother fixed a bowl of food for Buttons. Billy and Jo Ann fed him. What fun they had! How glad they were to have a puppy to play with and to love!

When it was time for bedtime prayers, both Billy and Jo Ann said thank you to God for Buttons. "We will do our best to take good care of him," they said. And they did.

THEME FOR SEPTEMBER:

Doing My Best





TO USE WITH OLDER CHILDREN

Jesus increased in wisdom and in stature, and in favor with God and man.—Luke 2:52

As Jesus Grew

We all know and love the story of the baby Jesus and the night long, long ago when he was born in Bethlehem. We like to hear the story over and over. We like to tell the story to others. Sometimes we even like to "act it out."

We all know many stories of Jesus, the man. We like to hear stories of the kind things he did and the many ways in which he helped people. We like to tell these stories to others, too.

We do not know many stories about Jesus when he was a boy; but we like to think about some of the things he must have done and the kind of boy he must have been. We read a verse in the Bible which helps us to know something of Jesus when he was a boy. The verse says that Jesus "increased in wisdom and in stature, and in favor with God and man."

Can this one verse help us to know very much about Jesus' life as a boy? Let us see.

If Jesus grew in wisdom, he must have learned many things: He probably learned much from Joseph and Mary at home. He must have gone to the synagogue school, too, where he learned to read and to write. He also learned the answers to many of his questions. Jesus must have done his best to learn all that he could, both at home and at school;

and so he grew in wisdom. Like Jesus, we must try to learn as much as we can, if we want to be better Christians and better citizens.

If Jesus grew in stature, he must have treated his body properly. He must have eaten the right kinds of food. He must have worked with Joseph in the carpenter shop. He must have played with the boys and girls who lived near him. He must have taken time to rest. He must have had control over his emotions. He must have been a good sport. He must have been kind to his younger brothers and sisters. So Jesus grew in stature.

If Jesus grew in favor with God and man, he must have thought much about God; he must have talked to him in prayer, and he must have tried always to do what he felt God wanted him to do. He must have been kind and thoughtful to the boys and girls with whom he played, to his family, and to everyone he met, even when he was just a boy. So Jesus grew in favor with God and man.

Can I grow as Jesus grew? Let us see. If I want to grow in wisdom, what must I do? I must do my best at all times. Perhaps it would be helpful to list what doing my best means.

DOING MY BEST to Grow in Wisdom

ns —
 ying my lessons
 g my ears to learn
 g my eyes to learn
 ing good books
 ning to my parents and
 achers

DOING MY BEST to Grow in Stature

ns —
 ng right kind of food
 ing plenty of rest
 reising
 ying safety rules
 ying health rules
 king as well as playing

FOR

FAMILY WORSHIP

ll to Worship: Luke 2:52.

ng: Choose one of the follow-
 g: "Glad I am to Grow," Pri-
 ry Pupil's Book, First Year,
 mmer Quarter, page 45; "I
 ould Be True," No. 361, *Chris-
 n Worship*; "God Who Touch-
 Earth With Beauty," No. 315
Christian Worship; "My Master
 as a Worker," No. 500, *Chris-
 n Worship* (or select a favorite
 mn of the family).

editation: "As Jesus Grew" (on
 posite page) or one of the fol-
 wing selections from the Primary
 upil's book, Second Year, Sum-
 mer Quarter: "Ways of Growing,"
 ge 43; "A Happy Day," page
 ; "A Boy Who Used His Head
 d Hands," page 39; "Growing
 Wisdom," page 34.

ng: Select one listed above.

ayer: God, our father, we are
 ad for the gift of life. We are
 ad for your good plan of growth.
 e are glad that we can grow as
 sus grew. Help us to remember
 do the things which will help
 to grow and to do our best.
 men.

DOING MY BEST to Grow in My Living with Others

Means —
 being kind
 thoughtful
 fair
 generous
 courteous
 loving
 honest
 helpful
 understanding

(Can you add other things to this
 list which will help you to do your
 best toward others?)

DOING MY BEST to Grow in Favor with God

Means —
 thinking right thoughts
 reading good books
 remembering to pray
 reading my Bible
 doing kind and thoughtful acts
 making the best choices
 speaking the truth
 studying my lessons
 learning all that I can
 using my talents
 learning new skills

(What can you add to this list?)





Make Sunday the HAPPIEST

—Harold M. Lambert

Sunday should be a day of close companionship and wholesome fun for the entire family.

SUNDAY should be the happiest day of the week. For most of us it's the one day when the entire family can be together. It's the day when we needn't feel under pressure to accomplish house and yard tasks, for we remember that the Lord blessed and hallowed the sabbath as a day of rest.

Once Sunday was thought by many as a day of church responsibilities interspersed with periods of stagnation. In some households anything that might be considered "fun" was considered unsuitable. In more recent years we have come to believe that God approves of wholesome recreation and that such activity is quite appropriate for Sunday so long as it does not interfere with worship.

As a matter of fact, why should there be any thought of "interference" between worship and recreation? Worship in its most satisfying sense is re-creation. If it does not re-create us for the week ahead, it has somehow failed us. It's time we tried to discover the reason.

Here are some keys to happy Sundays:

1. Family participation.
2. Planning.
3. Preference for the simpler, non-commercial activities.

Let's look at these keys one at a time.

1. *Family participation.* This alone can make Sunday different from other days. During so much

of the week, one or more members of the family are away from the home circle. In most families, though it is possible for all members to be together in the same activities on that one day. It may take a little sacrificing and rearranging. It may mean that Dad will have to get his car washing done on Saturday; that Junior will miss a game with the gang; that Mom will postpone a date; that Mom will skip a game. Isn't it worth it, however, to have one day when we share each other's company?

When God created families, he acted wisely. The mixture of the masculine and the feminine, the younger and the older, is a self-enriching fellowship in which each one helps the others to be more adequate persons. During the days of the week, each member lives in a different world—of the job, of the home, of play, or of school. Unless we have one day when we bring these worlds together into the life of the family-world, we miss a real opportunity to grow in acquaintance and love of each other. Without the opportunity of a day together each week, we may never discover that our different worlds have completely

claimed us, and we are strangers to each other, merely living under the same roof.

So, you see, there is a lot of sense to the ancient custom of the family pew, and to the oft-repeated (but not so often observed) motto, "the family that prays together, stays together." Worshiping together in church is the finest possible way to begin a family day. It provides fellowship on the highest possible level, and often the sermon or church school lesson may introduce subjects the family can discuss later in the day.

Likewise, other things the family may decide to do later in the day will be more pleasant and more enriching if everybody participates. Sometimes one member may have to do something he isn't quite so fond of, in order to please the rest, but another time his preference may be followed. There are likely to be many things that all enjoy.

2. *Planning.* One of the major factors in a dull Sunday afternoon is lack of planning. You know how the conversations go:

"Well, what shall we do this afternoon?"
 "I don't care. What do you want to do?"
 "Oh, I don't know. What about another picnic?"
 "Well, we did that last week. And besides, I don't have any hot dogs."
 "I guess I'll go over to see Joe while you're making up your minds."

So the good intentions disintegrate; but it doesn't need to be that way. A bit of planning can prevent this sad ending. What about making up a list of all the things the family enjoys doing together this

It be suitable for a Sunday afternoon in the spring season of the year. Then ask two members (one older, one younger) to select something in advance from the list and make the necessary preparations for the various Sundays. Even in small families the committees can be varied by using different combinations—as mother and daughter one week, father and daughter another. The list might be posted in the kitchen where everybody could see it and each activity should be checked off so it won't be repeated except on purpose.

Variety is an important part of planning. Doing the same thing Sunday after Sunday becomes dull, even though it would have been enjoyable the first few times. The traditional visit to the grandparents' aunt's house may be more pleasant if it isn't done every week.

Having the necessary equipment ready in advance is another important part of the planning. For one thing it eliminates a lot of last-minute fuss, bother, and irritated feelings, if the preparations for the Sunday afternoon activity have been made ahead of

AY

time. Another point to which many Christians are justifiably sensitive is avoidance of buying and selling on Sunday. Most of the things we need for that day can be purchased in advance, without giving merchants reason to keep their stores open on that day. Even the car can be "gassed up" full enough on Saturday to provide fuel for almost any expedition. Planning can be overdone, of course. We can squeeze the very life out of our activities by too regular and too thorough planning, so that the activities themselves become anticlimax. Any plans should be flexible enough to be changed at the last moment if the majority suddenly have a better idea. Impulsive, planless days can be fun, too; but they can become very dull unless they are mixed with planned occasions.

3. *Preference for the simpler, non-commercial activities.* Please don't "get us wrong." This article is not a crusade against amusement parks, professional baseball, movie theaters, and the like. America's entertainment and sports enterprises, when operated by persons of high principle, give much wholesome enjoyment to many people. We are suggesting, however, that such activities do not usually provide the most satisfactory way for a Christian to spend the Lord's Day, for several reasons:

a) Because they are generally available every other day of the week, they do not help us to make Sunday different."

b) Because they are largely spectator amusements,

Study Article and Guide

for Parents' Groups

by

Frank T. Hoadley

they provide less real opportunity for family fellowship than do the more creative kind of activities.

c) Because by their nature they create Sunday employment on the day the Lord has set apart for rest we prefer not to encourage this trend by patronizing them on Sunday.

What, then, can we do together as families on the Lord's Day?

The warmer months are particularly rich in opportunities, for they offer a chance to do things out-of-doors together. Walks taken on city streets, in a park, or in the open country can be fun. There are probably streets in your own neighborhood that you seldom explore. Walk with observing eye, slowly, talking about what you see, and perhaps snapping a few pictures now and then. Even the most familiar streets can take on new interest when feet, instead of car or bicycle, become our means of transportation. The traditional Sunday afternoon drive can be combined with a hike. A hill, a lake, or a river can be the destination of the drive. Instead of sight seeing from the car, though, get out and walk up that hill, around that lake, or along that river. Watch for wild flowers, for fish, for birds, for dead trees, for tracks in the dust, for unusual leaves or shells, for anything that is a page in nature's book. An especially beautiful spot may be the inspiration for a brief prayer together.

Family picnics are always fun, whether you go to some distant place or have them right in the back yard. If you have picnics often, you may tire of the usual hot-dog-and-hamburger menu. Cookouts need not be limited to these items. Trying something new and doing it together as a family, can be far more fun. For instance, have you ever tried barbecuing a whole chicken in the open? It doesn't require high-priced equipment. With two forked sticks and a straight one, you can make a very satisfactory apparatus for barbecuing. Different members of the family can take turns turning the spit and basting the chicken with the liquid from the giblets, onions, and water stewed over the same fire. Aluminum foil cookery offers boundless opportunities for new ideas, too. Let your Boy Scout or Girl Scout tell you about this.

A spacious yard invites the use of some game which the whole family can enjoy, too. Croquet or badminton, for instance, can provide plenty of fun and fellowship as different members of the family seek to

dethrone the champion. If you are fortunate enough to have a concrete driveway, why not paint a shuffleboard court on it? Or a small area can be used for a tetherball post. There are always horseshoes!

When rain or cold forces the family indoors, there are still plenty of things to do. If you have a living-room fireplace, what about an *indoor* cook-out? Or the whole family can pool resources on a candy-making party. Even the youngest members can mix Rice Krispies with melted milk chocolate bars and drop it on waxed paper to make pieces of chocolate crunch. Others, including Pop, can explore the cookbook for something more venturesome.

Special occasions should be highlighted on Sunday. A birthday that occurs sometime during the week may receive more attention if its celebration is moved to the nearest Sunday. The approach of Christmas, Halloween, or Valentine's Day can provide plenty of

group experiences in decorating the house, preparing cards, costumes, or displays, making gifts, etc. Surprise parties are always fun, but often they fail. "surprise" completely if they occur on the actual birthday. Why should birthdays be the only occasion for surprises? Why not on the anniversary of a person's baptism or when somebody has made an honor roll at school or has received a salary raise? Some families provide a real surprise by celebrating a "half-birthday" (the day somebody is five and a half or thirteen and a half, or thirty-nine and a half or seventy-six and a half, as the case may be). These are fun because they come at a different season of the year from one's real birthday.

The possibilities are unlimited for those who let their imaginations roam. These joyful Sundays together will be days treasured in memory long after the children have left the family circle.

Study Guide

for "MAKE
SUNDAY THE
HAPPIEST DAY"

Preparing for the Meeting

A parents' meeting on the subject of the article, "Make Sunday the Happiest Day," will by its nature be largely a sharing session. Therefore, you will want to do whatever you can to stimulate the memories and imaginations of those who attend.

From your local library, you should be able to secure several books on things to do as a family. In the recreational field, Helen and Larry Eisenberg's *The Family Fun Book* (Association Press, 1953), Arthur Lawson and Mary Breen's *Fun in the Back Yard* (David McKay & Co., 1954), and almost any of E. O. Harbin's books will help. In the devotional field, perhaps you can secure Edith Welker's *Thoughts of God for Boys*

and Girls (published as a book by Harper and Brothers; also published as a periodical by the Connecticut Council of Churches, 210 Pearl St., Hartford). Guide books for your city and state, as well as those of neighboring cities and states, will also come in handy.

Think about the resources of your own community. Write to museums, historical spots, state parks, chambers of commerce, etc., for leaflets. If possible, secure a topographical map of the adjacent area and mark some good hiking trails on it with colored ink.

Browse among these materials until they have stimulated your own imagination. Then arrange them in the meeting room to make an attractive display which will in turn set other people's thoughts

to roving. You might include some personal snapshots taken on trips to the zoo, on picnics, at backyard parties, etc., which will suggest activities of a different kind from those represented in the pamphlets. Be sure to include in the display some reminders that Sunday is God's day, such as bulletins from your own church (and, if possible, from some interesting churches in other localities) and a book or booklet of family devotions. If there is a particularly interesting place for open-air worship, like New Hampshire's famous Cathedral in the Pines, some memento of this spot would help.

Place this exhibit in a conspicuous place in your meeting room so that people will be naturally drawn to it as they arrive. Your ingenuity in making it attractive and interesting will help to stimulate interest in the program to follow.

If Children Come Along

There is much about this particular program which will interest them. It is not necessary to make elaborate plans for "entertaining them" while the adults are participating in the discussion. They can take part in this program, and they may contribute more to it than some of their parents can. Be sure to arrange in advance one or two persons to lead children and youth in their "idea units."

For a brief period of two

tes or so, you may want to a film, a game, or a story to tain them as the adults reach analytical part of the discus-

Conducting the Meeting

Briefing Period (five minutes): Lead the group in an informal discussion about some of things they have seen on the pit table. Recall, if possible, w joyful Sundays you have t with your own family, of h the exhibited articles are estive. State the problem: to find Sunday activities that both enjoyable and suitable he entire family.

Idea Period (fifteen minutes): de the group into smaller a units" of about five to fipersons. If possible, have at one unit for children through eleven and another for youth

of twelve and older, using a leader for each unit of children or youth. The adult units can generate their own leadership as they work. The purpose of these "idea units" is to bring to the surface some of the best possible suggestions—in the rough—for ways in which families can spend Sunday. Some of the ideas will be based on experiences which certain families have had and enjoyed; others will be those which various members have always wanted to try. Anybody who comes up with a particularly interesting idea should be asked to tell about it at the report session. Try to get at least two or three reports from each idea unit.

3. Report Period (ten minutes): This is merely a continuation of the same sharing-session technique used in the smaller units. By getting reports from persons of all

ages who have been nominated by their "idea units," many suggestions will be thrown into the hopper for discussion by the group. It would be good to record these on a blackboard as they are offered. Although the person reporting should describe his idea rather fully, the notes on the blackboard will be very sketchy, as "chicken barbecue" or "marine exhibit"—just enough to serve as reminders.

4. Evaluation Period (five minutes): With the ideas listed on the blackboard, get opinions from the people present as to which suggestions they consider the best, and why. A straw vote as to the things each one would most enjoy would probably prove interesting.

5. Analysis Period (twenty minutes): (The children could be excused from this period for a game, a story, or a film in another

BIBLEGRAM

by Hilda E. Allen

Guess the words defined below and write them over their numbered dashes. Then transfer each letter to the correspondingly numbered square in the pattern. The colored squares indicate word endings.

Reading from left to right, you will find that the filled pattern contains a selected quotation from the Bible.

Walks like a lame person-----

52 108 21 68 59

Sitting Bull was one -----

31 43 83 17 1 24

The size of Miss Muffet, or Orphan Annie -----

3 33 26 66 62 13

One of the arches used in a croquet game -----

92 40 106 71 22 98

Carrier for a broken arm-----

29 74 19 46 37

Gross or surly -----

89 50 90 9 30 55

Like the star three Wise Men followed -----

11 32 42 6 77 49

In a nursery rhyme, what the cow jumped over -----

54 35 78 64

In the same rhyme, what the dish ran away with -----

67 58 38 4 82

Person trained in legal things-----

63 7 60 45 69 12

Unreliable, hard to believe -----

36 51 75 27 10

Great hunger in the land-----

72 23 44 93 5 76

Trigger, or Silver -----

16 65 103 48 91

N Bright lights -----

20 102 79 88 8

O The first President Roosevelt's nickname -----

15 28 104 25 85

P To join -----

99 96 61 86 107

Q Stories -----

101 70 56 105 2

R Cold dish of greens for lunch -----

41 73 95 81 39

S A big quantity or number of people or things -----

94 97 109 18

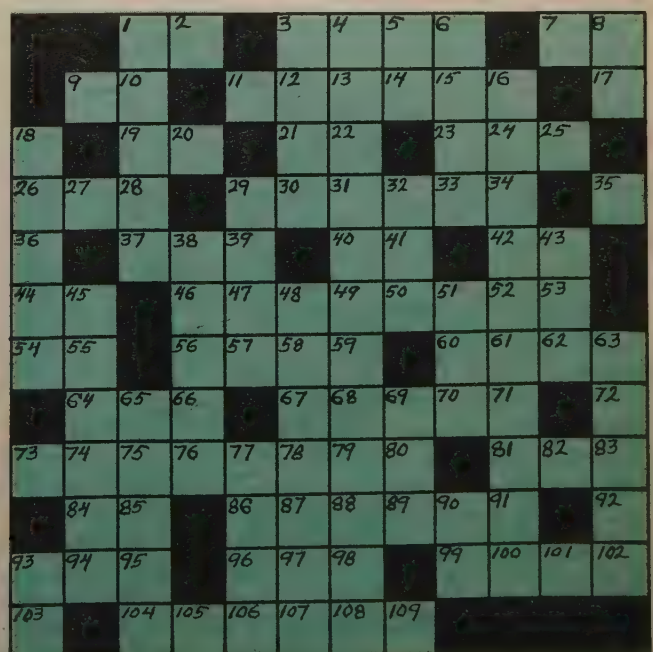
T To acknowledge, or own -----

14 80 84 57 34

U Black stuff in the chimney-----

53 47 87 100

(Solution on page 27)



room.) Now, encourage your parents' group to analyze the suggestions that have been most favorably received. Here are some pertinent questions:

Why did certain suggestions receive a more favorable response than others? What are the ingredients in them that make them seem like fun? Are they "one-occasion" suggestions, or can they be repeated many times? From these comments can we list some of the characteristics which we would look for in most Sunday activities of a Christian family? From these suggested characteristics can we think of some new activities not on the list?

Select two or three activities and discuss how they might be prepared for. What ought to be done in advance? Who should do it? To what extent is there danger of too much preparation? Of too little preparation?

Are there any suggestions in the article, "Make Sunday the Happiest Day," which have not been brought into the evening's discussion thus far? If so, what are they? Do you agree or disagree with them?

As a project of the group, map out a suggested schedule for the following months for family use of Sundays: December, February, May, August, October. Allow a few unplanned days.

Visual Aids for Your Program

Although you may not need them at all, you can enrich the evening at some point by using a visual aid or two. Investigate the availability of travel movies in your area, obtainable from the state government, railroads, bus companies, gasoline companies, etc. Possibly, your local chamber of commerce can help you with information as to this kind of film.

Two slide films which seem to offer possibilities are *A Harvest from Holidays*, a sound filmstrip from the Family Life Audio-Visual Series, obtainable through your visual aids library or dealer. This tells how a family made use of special occasions to enrich recreational experiences.

Family Recreation, a series of thirty-five slides presenting im-

aginative ideas and opportunities with special reference to the effect on growing children. Price \$1.00 from Yale Divinity School, Visual Aids Service, 409 Prospect St., New Haven 11, Connecticut.

● Sound in Body

(Continued from page 17.)

wrote into creation. Get a proper amount of sleep at the proper time, and then during your waking hours you can be alive and alert and make the best of all your opportunities.

Maybe you are not the athletic type, but you do need some exercise. Watching a ball game on television, or even outdoors, is not going to flex those limp muscles. Don't scorn all physical education courses. Most of them have a purpose. Almost everyone can develop some recreational skill without being a "pro" athlete. With practice and skill come interest and enthusiasm. Before you know

It's a fact:

An iris is literally "a rainbow."

it you will like active sports. A completely uninterested person, as far as exercise or sports is concerned, is likely to be passive about a lot of things—listless, colorless, and sickly.

On the other hand, don't carry athletics to the point of body worship. Don't take such extreme pride in yourself and your physical ability that you come to disdain people who cannot win or compete against you.

It is strange how delicate the balance is between too little, and too much. Your good sense and Christian conscience must help you keep things in balance. Work is something else that can either build up or break down your health, depending on what kind of work you do and how much, and also upon your attitude toward it. Sometimes people have to work at certain tasks against their will, but that probably won't be so in your case. You are training yourself for certain work. While you are in school, you may want to get

some experience in your field. You can work part-time without denying yourself good health, though it is to your advantage. Work does not necessarily imply financial return. Maybe your work consists of helping out at home, baby-sitting with little brother, running errands. That, too, makes you more responsible, more alert, more capable, and more adult.

How are your mental attitudes? Do you easily get upset, angry, jealous, moody, impatient, or stubborn? Science is discovering that your physical health is closely related to your mental well-being. Hate and desire to "get even" can make you desperately sick. Intense and explosive emotions can so affect your heart action and other bodily functions as to cause you to break down physically. Common headaches and stomach ailments can often be traced to guilt feelings, remorse, sorrow, anxiety, or nervousness. These are "bottled up" emotions. Your mental attitudes often either make or break your health.

Express your feelings and stand up for your rights, but do not accent your sorrows, harbor ill will, or vent your wrath on everyone who happens to differ with you. Keep your emotions carefully disciplined.

"God's temple is holy, and that temple you are" (1 Cor. 3:17b).

You have a responsibility to care for yourself as a temple of God. The responsibility is tremendous and you are bound to falter many times. To falter, however, is not to fail. It may not be easy to be under obligation to yourself, but you can do it as a Christian. That is the glory of growing up; to be responsible for yourself and know that you are doing the best you can toward being sound in body.

● Plink, Plank, Plunk

(Continued on page 18)

dow and jumped onto Cindy's bed. "Hello, Cindy," they chorused. "Well, Plink, Plank, and Plunk," Cindy said gleefully. "I'm awfully glad to see you. I'm getting so tired of just lying in bed with nothing to do."

"Would you like us to do tricks?"

(Continued on page 31)

In Apple for the Teacher Party

(Continued from page 9.)

marching games, and "teacher's apple" being main theme for the evening's party, the following no doubt delight the youngest group.

Give each child an apple and ask him to balance carefully on his head and clasp his hands behind back. Someone then plays a march, and to the lively music all march around in a circle. Each time an apple falls from a child's head, the child must drop out of the game. The last one to keep marching is proclaimed winner.

For the youngest group of players there should be one or more older persons, mothers, or high school students, to act as leaders. This next game must have a competent leader in charge.

May I, Teacher? The children are lined up in a row, and ten or twelve feet in front of them is placed a row of apples. The leader chooses a child to start the game and says, "Susie, you may take two hops toward the apples." Susie then says, "May I, teacher?" When the leader replies, "You may!" she takes her two hops and stands wherever that places her. The leader then says to another player, "Mary, you may slide one step toward the apples." Mary asks, "May I, teacher?" and when answered, she slides the one step allowed her. The leader can vary her permissions by changing her directions to include skipping, walking backward, sideways, heel toe, etc., but the catch of the game is that before commands can be carried out, the child must always say "May I, teacher?" Anyone who forgets must drop out of the game. After each one in the first row has had a chance to advance, permission is again given to those on the way to the goal. As each one reaches the goal, he secures an apple as a prize.

Apple Croquet. Make the wickets by curving a piece of light wire and sticking each end in a separate apple. Marbles are used as balls and the headed, one-piece clothespins, for mallets. Lots of fun!

Apple Dodge. The players form a circle, holding hands. In the center of the circle is a pile of apples. A bit of lively music starts the children marching around the apple pile. The object of the game is to make some member of the circle touch an apple with his foot. When he does, he must drop out of the game. The one who dodges the apples longest, wins. It should not be hard to plan entertainment for the teachers, teen-agers, and older groups, as they usually have good ideas for their own amusement and can make suggestions for games that all can enjoy. It is wise, however, to have a list ready just in case it might be needed.

Apple Bowling. The object of this bowling game, however, is to avoid hitting the "pins" instead of knocking them over in the usual way. Six contestants compete at the same time. Six milk bottles are placed in a straight line six inches apart, and on the top of each bottle is balanced an apple. About six feet in front of the line of apple-topped bottles the

contestants toe up to the starting tape. Soft sponge-rubber balls or tennis balls are used for bowling, and each contestant has tries. All who succeed in rolling the ball safely between the pins without toppling any over, then later compete with successful contestants from among the other players.

English Literature as Read. Have previously prepared a short story which has been cut into many parts. These parts, written on separate slips of paper, are distributed among the guests. The person who thinks he has the beginning of the story reads what is written on his slip, to be followed at once by another reader who thinks her part of the story comes next, and so on. The fun comes when the parts don't fit together correctly.

A Through School Race. Four players make a team and line up in files behind a starting line. The player nearest the starting point represents a freshman; behind him are the sophomore, junior, and senior representatives, respectively. There can be as many teams, or classes, as the floor space permits. At the starting signal the freshman member of each team jumps forward as far as he can with the feet held close together. The sophomore on each team then moves up to toe the line where he finds the heel marks of the freshman contestant of his own team and in similar manner jumps forward. The junior and senior members of each team follow in turn, and the team which has covered the greatest distance in this way in the four jumps, wins.

Appropriate prizes for a party of this kind would be a high school or college pennant, candied apples on sticks, a framed schedule of the school's football games for the season, or a couple of tickets to a home game to be played by the team.

Refreshments could be apple pie topped with whipped or ice cream, with coffee for the adults and cocoa for the youngsters. Doesn't this sound like an excellent way to interest people in your school?

BIBLEGRAM SOLUTION

(Biblegram on page 25.)

SOLUTION: "As long as my breath is in me, and the spirit of God is in my nostrils, my lips will not speak falsehood, and my tongue will not utter deceit." (Job 27:3-4)

The Words

A Limp	H Moon	O Teddy
B Indian	I Spoon	P Unite
C Little	J Lawyer	Q Tales
D Wicket	K Fishy	R Salad
E Sling	L Famine	S Lots
F Grumpy	M Horse	T Admit
G Bright	N Neons	U Soot

● Meet Johnny's Teacher

(Continued from page 3.)

some mothers and fathers have carried over from their own childhood a feeling of awe about teachers! Just remember that many of your church school teachers are parents like yourselves, with similar interests and problems. Start making friends with them.

Our church has a brief "coffee hour" between the church school session and the morning service. This is an excellent opportunity for a chat with a teacher who is by then through with her teaching duties for the day. Some churches have such a social hour following the morning service. Teachers are frequently present at church suppers and other social occasions, and there is usually plenty of time for talk. Many teachers appreciate a chance to get acquainted with parents in their homes (this, too, can be most helpful to them) and would welcome an invitation to lunch, tea, dinner, or a social evening.

Some church schools have parent assistants for the teachers, especially in nursery and kindergarten groups. Volunteering for such work is an excellent way to serve your church and at the same time to become acquainted with the teachers, the job they are trying to do, and the difficulties they face. Do not think that this is a position for mothers only. Fathers are welcomed as assistants, too, both by the teachers and by the children. They are sometimes able to do a better job than mothers can do.

Everything which has been said in this article about the desirability of getting to know church school teachers applies equally well to your relationship with public school teachers. To be sure schools do send home reports via the children, but report card marks and comments can never give a

complete picture. An unhurried talk with the teacher about Johnny's inattention during the geography lesson or his consuming desire to look up every unfamiliar word in the dictionary is much more satisfactory than a look at a report card. It is certainly more helpful to the teacher, if he can learn something of Johnny's interests and habits outside the school.

It may be a little more difficult to find opportunities to get acquainted with public school teachers than with those in the church school. If you live in a small town, you may know them. Otherwise, you will probably have to make a conscious effort to get acquainted. They are usually present at P.T.A. meetings, but you may have to share their attention with a roomful of parents all bent on the same mission. By all means do join your Parent-Teachers Association, for it does much to bring the home and the school into a closer relationship. Its meetings and programs will help you in understanding some of the aims and general problems of the teachers in your schools, and you may find the answers to some of your own specific questions.

I have never known a teacher who was not willing to stay later than usual after school on almost any day to talk with an interested mother or father. I think it only fair to arrange such a meeting in advance, for teachers, like the rest of us, have a great variety of activities to fit into their non-working hours. Besides, a little advance warning will let the teacher make sure he does not overlook any important points to be discussed. A note written a day ahead, delivered by Susie when she reaches school, is usually sufficient—or a telephone call to the school office, if you don't altogether trust Susie's memory!

Fathers and mothers who take the time and make the effort to get

acquainted with the teachers do their public and church schools the greatest service in giving teachers their support. If an pleasant situation arises, parents should try to remember that Johnny is not always right and that Mr. Brown or Miss Smith is not infallible either. There are always two sides to such a situation, and parents can often investigate both sides and do much to clear up the matter. It is a mistake for parents to criticize teachers in front of the children, for children rapidly absorb such marks. If a teacher the parents know is being criticized by the children, by other parents, (worse still) by people entirely unconnected with the situation, they may help to defend him, and defense is warranted. Such unpleasant incidents are not confined to the public schools. Church school teachers, as well, are subject to attack. Solid backing from the parents lifts the spirits of both kinds of teachers immeasurably. Any greater encouragement is impossible to give.

Children ordinarily are delighted to have their parents and their teachers get acquainted. They are proud to introduce them and happy to have parents visit their classes to see the work they are doing. If they feel that Mother and Dad are really interested in what goes on at school at church school, and that they have come to know the teachers, Johnny and Susie may even issue a few enlightening remarks themselves. If parents and teachers put forth some effort to understand each other's aims and some of the obstacles that lie in the path, if they will share their knowledge, they will all grow in their understanding of the children. It is actually the children who will benefit most and the greatest good for the children in their care is really the intimate goal of both parents and teachers.



Family Counselor

Y PROBLEM is a common one but important. My only son is four and very intelligent for his age. Like all parents we are proud of him, but he can't find a spot in his grandparents' heart on his husband's side of the family. The only one they pay notice is their granddaughter. Since these are the only two grandchildren and the same age, she is so noticeable. She is a sweet child, and we love her dearly. However, she has always been a baby and never takes up for herself if older ones are there. She is slow to learn but not backward, however. They make such a to-do over anything she says or does, but never notice anything our son does except the bad. I never try to get him to show respect for them, not wanting to brag. He is all boy, healthy, strong, and mischievous. He plays extra hard with his cousin, always helping her up, holding her hand, etc., except when the parents or grandparents are around. Then he does things or says things to attract their attention, whatever comes to his mind.

From babyhood they have always held her and done everything for her first, while he stands and waits. Then, out of duty, they take him. He can sense it isn't sincere and through jealousy pitches a fit. I can see how bad they think he is. I used to spank him but don't any more because I know it is wrong under these circumstances. I've cried so many times because of their partiality and loving her as I truly do I just don't know how to break the wall before it is too late. My son has grown away a great deal already. I've tried staying away, thinking maybe a few weeks would make them anxious, going when she wasn't there; but nothing seems to help. Their heart just holds the one. My family whom he dearly loves lives so far away they can't make it up to him. Please help me. I've prayed for us all so much and told my son how truly wonderful Grandmother and Granddaddy are. Should I accept the fact and make the best of it? I just can't talk to them about it. They would say, "He just won't let us love him." But he has always gotten second loving.

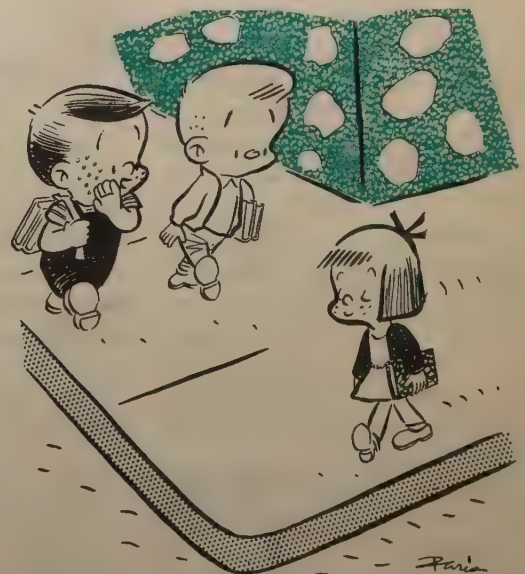
RATHER expect that you may just have to accept the partiality of the grandparents for the granddaughter and try in every way that you can to give your son the affection he needs and to show in various ways how proud you are of him. You have been wise in not criticizing them before him. It is exceedingly fortunate, too, that you have sensed the fact that you should not spank your son when

he manifests jealousy or hostility because of the obvious partiality of the grandparents.

Although you may have to accept this partiality and make the best of it, it seems to me there are one or two steps you can afford to take, more or less hoping that they may help the situation. If you hesitate to talk to the grandparents about what is happening to your son, is there any reason why your husband should not do so? After all, they are his parents and he logically should be the one to acquaint them with the situation. In fact, it seems to me he should have a pretty frank talk with them. It may be that they have not fully realized how much they show their partiality. If they continue as they now are doing, I am inclined to think you should decrease the amount of time you spend with them, and when you do go to see them, go, if possible, when the granddaughter is not there, which you say is your present practice. More important than anything else is to keep in mind the fact that you and your husband need to give your son the sense of security that comes from loving and understanding parents. Secure in your love and approval, your son can manage easier the partiality of the grandparents.

Donald M. Maynard

WILBUR



She's not much to look at, but wait'll you taste her mud pies.

● Always Remember

(Continued from page 12)

Jennie did not dare to look around her. She found herself stumbling toward the door and trying to keep the tears from falling, trying to keep Mamma and the others from knowing how she felt.

She crossed the hall and went through the first door she could reach. It was Margaret's room. She hadn't meant to come to her sister's room. Now that she was here all the feeling that had been piling up all day centered itself on Margaret's things. The school programs hanging on the dressing table, the perfume atomizer Mamma had bought last Christmas because "Margaret liked nice things." There were her sister's house slippers peeking out from under the bed.

hard and stiff as a mask. Only her hands clasped and unclasped before her.

She sat there for ages and ages, nobody caring whether she lived or died. Then there was the door in the hall opening and closing, footsteps, and the opening and closing of the door again. Jennie told herself they knew, now. They'd seek her out, now, and drag her over the coals. But she didn't care.

When the knock came on her door at last, she was ready. Mamma stood with her back to the door. She had a funny look on her face. The same kind of look she had worn that day the robin with the broken leg had been brought to her.

"Jennie, I know you are feeling mean and miserable. You're mad at us all, especially Margaret."

had an older sister, too, your Aunt Belle. Belle had a lovely room and she took great pride in keeping it nice. I never found time to bother with mine.

"One day Mother brought Belle, the most beautiful French doll I ever sit on her bed. I felt terrible. I'd given anything to have that doll. I thought Mamma liked Belle better than me. That hurt worse than not having the doll. It made me mad at Belle. I felt exactly as if Belle was enjoying all the privileges Mamma might have given to me. You see, Jennie, it wasn't Belle or Mamma that was to blame, really. It was simply Mamma not understanding I was ready to enjoy the things Belle was doing. She thought I was stupid too little."

Jennie looked at her mother. "The doll, Mamma. Didn't you get a doll, too?"

Mamma lowered her voice. "Jennie, I'd tried to forget until today what happened to that doll. You see, I broke it. I took it by its little legs and smashed the doll's head against the wall."

"Oh, Mamma!" Jennie felt something let loose inside her, as if a dam were broken and all the tears were rushing forward all at once. "You do know how I feel!"

Mamma walked over to the window. She straightened the ruffles and rolled each blind high. She went to the dresser and put some powder on Jennie's powder puff.

"Here, Jennie. Let's wipe away those tear marks. Margaret wants you to come down and help her play that new duet. You know she says it'll be fun to play a duet for a change."

"The jewel box?"

"Always remember the jewel box, Jennie. Always remember when you have a little girl of your own."

Jennie took the powder puff and smoothed away the tattletale stain from her face. She felt old, very old, as she tucked her blouse firmly beneath her skirt band and opened the bedroom door. And she felt too, as the lilac buds looked on the back-yard fence. Just waiting to burst, burst with the glory of growing up.

AFTER THE BOMBS

Will they find our bones in a deep morass
An eon or two from now?
Will they gaze at stones in a crumbled mass
And ponder the why and how?

Will they feel, as scenes of this earth unfold,
Regretful and mystified
That we wasted life for the sake of gold,
For power a whole world died?

By Bess M. Custard

She kicked at the slippers. One skittered out of sight. The other she picked up, soft and satiny in her hands, and sent it flying across the room. She caught a glimpse of herself in the mirror and she didn't care a bit.

The jewel box. She clutched at it and the sharp edges bit her. Something inside her cried, "Smash it! Smash it!" Jennie crashed it against the floor.

Everything flooded over her at once. The laughter and noise from the living room mocked her. She had to get away, escape to her room upstairs.

There she sat on the edge of her bed like a piece of stone, her face

Mamma sat down beside her. She laid her hand on Jennie's shoulder and Jennie tensed beneath it. "Jennie, Jennie, I'm sorry."

Sorry? Mamma sorry because Jennie had been spiteful, breaking things in a way Mamma could never dream of doing herself? Mamma never, never had been been like that. But now she said she was sorry for Jennie.

"Jennie, will you listen to me? I want you to listen to a little story."

Jennie nodded, keeping her face turned from Mamma.

"I want you to listen because it is something I never want to forget again. When I was a girl I

BOOKS

for the Hearthside

For Children

A book with the kind of suspense and excitement that children love is **Mara of Old Babylon**, by Elizabeth P. Witheridge (Oxford University Press, 128 pages, price, \$2.50). Mara is the daughter of one of the Hebrew exiles in Babylon. There is great excitement about the prospects of the return of the Hebrews to Jerusalem. Mara's part in the planning and the actual preparation for the return, her courage in helping a brave boy to escape, and her deep feelings as the family leave their home is told with understanding and sensitivity. This would be a good resource book for church school units dealing with the Babylonian exile and the return of the people. Its warm family feeling also would make it a good source for units on the family. Children interested in learning about other countries will like **De Dragons**, by Florence Wightman Rowland (Oxford University Press, 128 pages, price, \$2.75). Long Ting and his family lived on a riverboat. He loved the riverboat life, but he wanted to walk on the land, too. How he managed to make his wish come true, and the wishes of the rest of the family, make an exciting story.

Greenhead, by Louis Darling (William Morrow, 95 pages, price, \$2.00) is the story of a mallard

duck from the time of his offspring's birth to the next flight north. It is more than the story of one duck and his family. The book describes the duck's flight structure, his keen eyesight, his food habits, his plumage, his migration, and the hazards that surround these birds. Beautiful illustrations are on every page. Both juniors and adults will enjoy and learn from this book.

An Introduction to Trees, by John Kieran (Hanover House, 77 pages, price, \$2.95) is a wonderful resource book with brightly colored, clear, simple illustrations. The text introduces botanical names, but the descriptions are not too difficult for junior boys and girls to understand. The 100 trees included are ones familiar to the United States. This would be an excellent resource for junior campers and their leaders.

For Young People

Part of the solution to Churchill's description of Russia as a "riddle in a mystery wrapped in an enigma" lies in the tumultuous history of that great, brooding land. Elizabeth Seeger's **The Pageant of Russian History** (Longmans, Green, and Co., New York, 433 pages, price, \$4.50) will give the reader who wants to know something of that history a thrilling account of the effect of the violent forces, both natural

and human, and the character of the Russian people. The closing three chapters, which tell the story of the revolution of 1917 and the setting up of the U.S.S.R. and the bitter battle against German invasion, will give the reader a fair grasp on the historical facts of these recent years. The book explains much without attempting to justify. Miss Seeger's earlier **Pageant of Chinese History** went through several printings, and this new book should do as well. We need to know our world neighbors.

● Plink, Plank, Plunk

(Continued from page 26.)

for you?" asked Plink, Plank, and Plunk.

"Oh, yes," Cindy answered.

So the little elves entertained Cindy all morning. They turned somersaults and cartwheels and stood on their heads and did ever so many fascinating tricks.

Cindy laughed and clapped her hands for Plink, Plank, and Plunk. She was sorry when they had to leave, but Plink, Plank, and Plunk promised to return the next day. They did, too. Not only did they come the next day, but they also came the day after that and even the day after that. Cindy was so happy when the little elves did tricks.

One evening Plink, Plank, and Plunk were sitting on the grass near their rosebush house.

"It has been fun doing tricks for Cindy," said Plink.

"She likes them, too," added Plank.

"We weren't being bad, either," finished Plunk. "Men, do you realize that we haven't done anything naughty all week?"

"We've had a good time," said Plink. "Maybe it is better to be good after all."

When the little elves found out how nice it was to be good, they were hardly ever bad anymore.

Mr. and Mrs. Elf and Cindy were so glad that Plink, Plank, and Plunk were good little elves. Plink, Plank, and Plunk changed their song to

"Ho, ho, ho and spiddly spun.
Being good is lots of fun."



Over the Back Fence



Lavett

● Why Send Them to School?

Nearly thirty-five million students will flock to our institutions of learning this month. That number dwarfs the populations of a number of the nations that are represented as sovereign governments at the United Nations.

Why are they going? Why are you parents sending them? More specifically, just what is the purpose of an education anyway?

Many answers can be given to that question. Most of them probably boil down to two basic ideas. Education has as its main purpose to help persons either to make a living or to make a life.

Probably, most people would answer that the chief end of the educated man is to make a better living. A recent feature story on "New Opportunities for Youth in Engineering and Science" opens by saying that "many young men and women step out of our engineering and scientific colleges into positions that pay higher than average starting salaries. . . . No field of endeavor holds more opportunity for advancement, and there is no limit to what they may make at top levels in their profession." This is not the only reason used to urge young people to consider the engineering field as their vocation, but it looms as a very large emphasis.

Hearthstone believes that education's highest purpose is to make a better life. Certainly, there is much evidence to show that making a better living does not necessarily lead to happiness, serenity, and a sense of usefulness, all of which mark the better life. Recent headlines told of the thwarted suicide attempt of a popular, beautiful, and highly paid movie star. Being in the higher income brackets did not make life more meaningful for her.

Some signs of the times point to a growing interest in education for this second purpose. A recent article in *The Saturday Review* discussed the present situa-

tion in newspaper work. The writer, a prominent publisher of a well-known newspaper, suggested that schools of journalism be made into graduate schools just as is the case in law and medicine. He believed that college work should be devoted to helping journalistic-minded young people discover the real meaning of life before they settle down to the technics of making a living in that field. The church is also giving more attention to developing the philosophy that every field of work can be thought of as a "vocation" in the spiritual sense—a call from God.

Send your offspring to school, then, that they may learn how to make life worth living.

● How Much Are Teen-Agers Drinking?

According to liquor lobbyists in New York State, teen-agers are consuming twenty-five per cent of their product.

When New Jersey and Vermont appealed to the New York State Legislature to raise the legal drinking age from eighteen to twenty-one, liquor interests objected, saying that to do so would mean a loss of twenty-five per cent of their business. That is a shocking admission, if true, which we do not believe. It is rather patently absurd to claim that a group of eighteen-, nineteen-, and twenty-year olds are drinking one-fourth as much alcohol as all ages from twenty-one up.

At any rate it is significant that two states are claiming that the lower age limit is contributing to their difficulties in trying to handle serious juvenile delinquency problems.

Those trying to secure this action by New York are pessimistic about the outcome. They admit that the liquor interests are much better organized and financed than the groups which are trying to curb teen-age delinquency. New York and Louisiana are the only two states which have the lower age limit for legal drinking. It is a very dubious distinction

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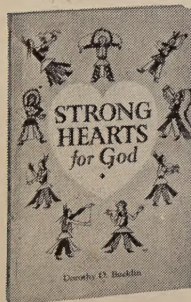
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Books for Fall Reading

WHEN FALLEN LEAVES ARE HEAPED AND THE GOOD SMELL OF THEIR BURNING DRIFTS AWAY IN THE CHILL DUSK, WHEN THEIR CHARRED EMBERS BLINK AND DIE . . . THEN IS THE TIME TO GO INDOORS, PUT ANOTHER LOG ON THE FIRE AND SETTLE INTO YOUR FAVORITE CHAIR WITH A GOOD BOOK

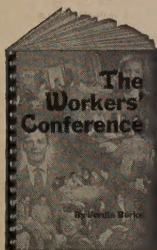


STRONG HEARTS FOR GOD

By Dorothy O. Bucklin. An inspiring account of Baptist missionary work with Indian-Americans. Since the time of Roger Williams, men and women have given their time and effort to replace old customs and beliefs with Christianity and education. Here are fascinating tales of missionaries to the Iroquois of New York, the Oklahoma tribes, the Arizona Indians, The Crows of Montana, The Tahoe's of Nevada and The Mono of California. Paper, \$1.00

HOW LONG THE NIGHT

By Claribel F. Dick. This unusual book is a true account of a trying experience: a beautifully written, deeply moving autobiography. It includes vivid narrative, poetry, humor and Christian insight from a hospital bed. Excellent reading for any who are ill . . . a triumph of Christian faith. \$2.00



THE WORKERS' CONFERENCE

By Verdia Burke. Here is helpful information to guide the planning of a quick-moving church workers' conference. Common understanding about major aims and the elements of a good program will direct members along a path toward giving more time to their specific program. Excellent for all church workers. 65 cents.

I AM A CHRISTIAN

By Jesse R. Wilson. The author, a widely known Christian leader, discusses Christian Experience, the Christian Faith, the Christian Philosophy of Life, and the Christian Hope for the World. The book is written in a clear and convincing fashion. It is an earnest testimony based on knowledge gained in watching the gospel work in human lives both in this country and in the mission field. An excellent help for students. 50 cents

INDIA TODAY!

By Jack Finegan. This new book covers the racial, historical and cultural background of a country as strategic in Asia as Asia is in the world. Fifty photos accompany this concise account of India's geography and its effect on the people, political influences, religions, philosophy, rituals and taboos which hinder modern methods, and the caste system which contradicts a constitution guaranteeing equality. This is a must to everyone interested in world affairs. \$4.25

HIGHWAYS OF WORSHIP

By Mary Beth Fulton. A companion book to Moment of Worship. Here are new resources: Scripture material, poetry for devotional programs . . . a summons to an awareness of spiritual things. The author shows how worship related to daily life, reaches out to those who would serve as the master served. Probable price, \$2.00

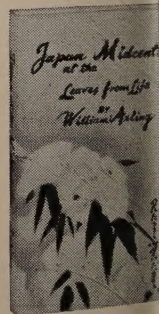
LIKE A WATERED GARDEN

Meditations for Christian Women

By Jessie M. Trout. The general outline of these devotions is tied in with the calendar for the year, with a special theme for each week and for special days. Daily Bible passages bear on these themes and readers are drawn into the Bible reading habit. Easily adapted to women's group devotions. Beautifully illustrated, with pages of special prayers and comments. \$1.95

JAPAN AT THE MID-CENTURY

By William Axling. Japan's course from 1901 to the present in twenty chapters—"Leaves from Life." Soichi Saito's Nippon Times review is a tribute to the author's work as evangelist, peacemaker, speaker, writer. Axling's life as a missionary gave him a well-rounded background for this amazing account of Japan's progress from a life as medieval as feudalism to that of the Twentieth Century Western world. Japanese paper, \$2.50

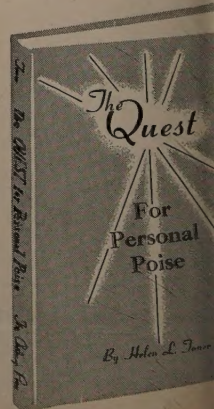


CHRISTIAN UNITY AND DISCIPLES OF CHRIST

By Winfred E. Garrison. Here is inspiration to any nomination's desire for Christian unity. The writer, an authority on the Disciples of Christ's history, is very well informed on religious movements in general. \$3.00

THE QUEST FOR PERSONAL POISE

By Helen L. Toner. Dynamic faith in Christ will give poise to meet life. Here are 62 meditations under five headings which show the way: TRYING A FRESH APPROACH TO PRAYER, WALKING WITH ONE WHO KNOWS THE WAY, ENDING THE DAILY DRAIN OF STRENGTH, INVESTING YOUR LIFE, and LAYING HOLD ON POWER FOR LIVING. Helpful now and in the future. \$1.25



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